# Certayne godly, learned, and comfortable conferences.

Betwene the two reuerende Fathers and holy Martyrs of Christ D. Nicolas Rydley late Bishop of London, and M. Hugh Latimer, sometyme Bishop of Worcester, during the tyme of their imprisonments.

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¶ Whereunto is added a treatise of the Lordes Supper, made by the sayd reuerende Father D. Nicolas Rydley, a little before he suffered death. 1555.

Now newly againe imprinted.

1574

¶ Imprinted at London by John Awdeley.

# ¶ To the Reader.

GRace and peace. &c. Good Christian Reader here are set forth for thine instruction and comfort, certayne learned and comfortable conferences betwene the two reuerende and godly Fathers M. Rydley, and M. Latimer: whose bodies the Romish tyrannye of late hath tormented, & fyre hath consumed, whose soules mercy hath embraced, and heauen hath receiued, yelding the one vnto the enemy to death, for testimony of the truth, commendyng the other vnto God in sure hope of lyfe. And for as much as these their scroies & writinges were by Gods good prouidence preserued, and as it were, raked out of the ashes of the Authours: contayniug as well comfortable consolation for such as are in the schoole of the crosse, as also good and profitable admonition for them, which (either of ignorance, either of infirmitie, or by flattering of themselues with vayne pretences) do yelde vnto the wycked world: The reuerence due to the reuerende Fathers, the zeale towardes the settyng forth of the tryed truth, and the ready good wyll to comfort and confirme weake consciences, would not suffer thee any longer to want these small treatises, and yet no small treasures. That as in lyfe they profited thee by teaching, and in death by example, so after death they may do thee good by wryting.

And albeit the matter of it selfe is sufficient to commend it selfe, yet it cannot be, but the worthynes of the writers wyll encrease credite, and geue no small authority to the writinges. Maysster Latimer came earlyer in the morning, and was the more auncient workeman in the Lordes vyneyard, who also may very well be called (as diuers learned men haue termed him) the Apostle

of England: as one much more worthye of that name, for hys true doctrine, for his sharpe reproouing of synne and superstition, then was Augustine bishop of Canterbury, for bringyng in the Popes monkery and false religion. M. Ridley came later about the eleuenth houre, but no doubt he came when he was effectually called, and from the tyme of his calling became a faythfull labourer, terrible to the enemies for hys excellent learning, and therefore a meete man to ryd out of the Lordes vyneyard the sophisticall thornes of the wrangling aduersaries, which dyd well appeare in all disputacions and conferences that were in his tyme, and partly doth appeare in this treatise folowing, and also in his excellent briefe treatise vpon the Lordes supper, now also newly printed.

But what shall it nede many wordes to prayse them, whose lyues were most cōmendable, whose deathes were most gloryous? In office & vocation both lyke, in labour and trauail both faithful, in learning & iudgement both sound, in minde and maners both milde, in Gods cause both stout. For neither threatned death, neither loue of prelēt lyfe could shake the foundation of their fayth, firmly grounded vpon the sure rocke Christ. They redeemed liberty of conscience, with the bondage of the body, & to saue their lyues, they were content to lose their lyues. This was not the worke of flesh, but the operatiō of Gods mighty spirit: who hath euer from the beginning not onely buylded, but also enlarged his Church by the sufferance of his Saintes, and sealed his doctrine & the bloud of his Martyrs: as S. Augustine speaking of the persecutions in the primatiue church doth wel declare in these wordes: Ligabantur, includebātur, cædebantur, torquebantur, vrebantur, et mul-

Math. 7.

De ciuitate Dei lib. 22. c. 6

et multiplicabantur. That is to say: The Christiãs wer bound, wer imprisoned, wer beate, wer tormented, were brent, & yet wer multiplied.

If Justinus martyr when he was yet an heathen Philosopher (as he confesseth of hym selfe) was moued to embrace the fayth and religion of Christ, in beholdyng the constant patience of the Martyrs which suffered for Christ in his tyme: how much more ought the patient suffering & voluntary death of these notable fathers, & many other learned godly men in our daies, whose names are writtẽ in the booke of life, not onely moue, but also pearce & perswade all godly hartes constantly to remain in the truth knowen? For vndoubtedly the truth of the cause they suffered for, is most euident by Gods word, & hath bene so fully taught, so clearly set forth by so many & sundry writings, that it is open to the consciences of all the world, euen of ẏ very aduersaries them selues that persecute it (greater is their damnation) except it be to such, whõ the god of this world, malice, ambition, auarice, or ignorance hath blynded. Which thyng nedeth none other proofe (especially for ẏ realme of England) but onely to call to mynde & what conscience & constancy those pillers of the Church that cãnot erre, haue walked in religion these. xx. yeares by past, how they once receiued & allowed those thinges which with fyre & fagot they persecute now, & shrank from ẏ then, which now they most earnestly maintain. And although ther appered in ẏ latter daies a shadow of stoutnes in a few, yet it was in dede nothing. For it sprang not out of any zeale to the cause or clearnes of conscience, but rather out of a like subtil & fory presumption, as the Syrians once conceiued, when they put them selues in the daliger of kyng Achab saying:

Apolog. 1

1. Cori. 4.

2. Reg. 20.

Behold we haue heard that the kynges of the house of Israel are pitifull and mercyfull.

For out of all doubt K. Henry the eight coulde as easely haue obtayned at Winchesters handes and others a conformitie in puttyng downe the Masse and all the rest, what so euer hath bene done (by order) since, if he had earnestly minded it: as the abolishing of the Pope, Moonkerye, Pilgrimages, reliques, with lyke baggage: all which are now agayne thinges well esteemed, and couered as all the residue is, with the cloke of the catholike Church.

But to returne to the matter we haue in hand, in this little treatise (good Reader) thou shalt perceyue an other maner of spirite: thou shalt thinke (if thou thy selfe be not verye dull) that thou hearest men speake which had learned the lesson of the Apostels, that is, to obey God rather
Actes. 4. then man: and had not learned the Romish Epicures lesson, to apply fayth and religion to the present state of policie, to runne with the tyme and serue all seasons: Men before death, dead vnto the world, accompting with S. Paule all
Philip. 3. other thinges to be dammage, losse, and vyle, that they myght wyn Christ: Men zealous for the house of God, and the glory of his name: such as had already layd open their consciences and infirmities before the iudgement seat of God, and had agayne (through Christ) receyued the effect of
Rom. 14. fayth and true righteousnes, that is, peace of conscience, and ioyfulnes in the holy Ghost: And so had a full taste in this mortall body of immortalitie, in miserie of happynes, in earth of heauen. O England, England, how great is thy losse for the want of them? How horrible is thine offence for wylyng of them? How greeuous wyll thy

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plague be, when the reuenger of innocent bloud shall call thee to an accompt for them, if thou doo not repent in tyme? God graunt that the admonitions of these and other godly Martyrs may so warne vs, their doctrine so instruct vs, and their example so confirme vs in the true knowledge and feare of God, that flying and abhorring Idolatry and superstition, we may embrace true religion and pietie, forsakyng the fantasies of men, we may humbly obey the written word of God, and ruled thereby, direct all our doynges to the glory of his name, and our endles saluation in Christ Iesus.

Amen.

(*)

¶ In the name of Iesus let euery knee bow. Philip. 2.

N. Ridley

A Bishop ought to be vnreprouеable as the Stewarde of God. &c. cleauing fast to the true woord of doctrine. &c. Titus. 2. All worldlye respectes put a part, of shame, death, losse of goodes, and worldly commodities: let me haue, I pray you, your aduise in these matters folowing. That is your assent & confirmation in those thinges which you iudge that God doth allow, and your best counsell and aduertisment, where you thinke otherwise, and your reasons for both the same. For the wyse man saith: One brother which is helped of another, is lyke a well defended Citie.

Prou. 18.

¶ The causes that moue me to abstaine from the Masse be these.

The first cause. 1. Cori. 14

It is done in a straũge toung which the people doo not vnderstande, contrary to the doctrine of the Apostle. 1. Cor. 14.

H. Latimer. Where is no vnderstanding, ther is neither edifying nor comfort: for besides that they speake into the ayre, the mynde receiueth no profit. They are

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one to another as aliens, the Parishners wyll say their Priestes are mad: where as all thinges might bee dons so as they may edifie: Let euery man know that the thinges which I write (saith S. Paule) are the commaundementes of the Lord. Such absurdities are to be eschewed. 1. Cor. 14.

N. Ridley. There is also wantyng the shewing of the Lordes death, contrary to the mynde of the Apostle: As often as ye shall eate this bread, and drinke of this cup, ye shal shew the Lords death, tyl he come. What shewing can be ther, where as no man heareth, that is to say, vnderstãdeth what is said? No man (I meane) of the cõmon people, for whose profit the praier of the Church ought specially to serue. The secõd cause. 1. Cor. 11.

H. Latimer. Christ sayth: wo bee vnto you that take away the key of knowledge. The Papistes studye by all meanes to make the people ignorant (least their ignorant syr Johns should be had in lesse estimation, or despised) whych is cleane contrary to S. Paules practise, who wished that al men might be fulfilled w̃ al knowledge, and to be perfect in Christ Jesus. &c. The institution of Christ, if it were rehearsed in the vulgar toung, should be not Luke. 11. Colo. 1.

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onely a consecration, but also a fruitfull preaching, to the edification of the hearers: where as in the popish Masse it is neither vnderstanded nor heard, whilest the common people are vtterly ignorant what their Priestes do or what they go about, whether they blesse or curse. The Apostles vnderstod Christ, when he celebrated his supper. Therfore do these Papists swarue from Christ in their Masse.

The third cause.

N. Ridley. There is no Communion, but it is made a priuate table, & in dede ought to be a Communion. For S. Paul

1. Cor, 10. Math, 26.

saith: The bread which we breake, is the partakyng of the bodye of Christ. And Christ brake, distributed, and sayd: Take and eate. &c. But they make it a priuate

The Papists make the Lords table a priuate table.

table, it is open. For where they be manye Priestes which wyll communicate, they do it not in one table or aulter, but euerye one of them haue their Aulters, Masses, and Tables.

H. Lati. To make that priuate which Christ made common, and wylled to be communicated, may seme to be the workmanship of Antichrist him selfe. The Ca-

Canō, 10.

nons of the Apostels doo excommunicate them, which beyng present at common

praier

prayer. &c. doo not also receyue the holye Cõmunion. And vnto the same agræeth the decræ of Anacletus: When the consecration is done (sayth he) let al such communicate, as intende not to be excommunicate. Tertullian sayth, that which is first, is true: that which is latter, is counterfaited. But the Papistes say: we do it priuately, because we doo it for others. But where haue you your commission to Masse and sacrifice for others?

De cons. dist. 1, cap Epis.

Tert. contra Praxeam.

N. Ridley. The Lordes cõmaundement of cõmunicating the cup vnto the lay people is not obserued, according to the word of the Lord: Drinke ye all of this.

The. iiij. cause. Math. 26.

H. Latimer. Paule saith: As often as ye shall eate of thys bread, and drinke of this cup, ye shall shew the Lordes death, &c. so that not the partaking of the one only, but of both, is a shewyng of the Lordes death, because in his death the bloud was deuided from the body, it is necessary that the same diuision bee represented in the supper, otherwise ỹ supper is not a shewing of the Lordes death. Let a man examine him selfe, &c. But this word Homo is of both genders, therefore it is as well commaunded to the woman to drinke of the

1. Cori. 11.

The lords death is not shewed, except both parts of the sacrãmẽt be ministred.

The argument of k. Henry.8.

the cup, as the man. &c. But the kings argument once against me was this: when ye come together to eate: Ye sayth not, (sayth he) to drinke. I answered, it was not nedefull, seing that a litle before he had made mention of both in these words: 1. Cori. 11. And so let him eate of that bread, & drinke of that cup. Homo, that is to say, as well the woman as the man. Under the name of bread, which betokeneth all sustenance of the bodye, drinke is also understanded in the scriptures. Otherwise they would say, that Christ did not drinke after his resurrection with his Disciples, except Actes. 10 Peter had sayd: we dyd eate and drinke with him after he arose from death.

The fyfte cause. De doct. Christia. lib. 3. ca. 9

N. Ridley. They do seruilly serue the holy signe (as S. Augustine speaketh) in steede of the thing signified, whilest the sacramentall bread (by a solemne or common errour) is adored and worshipped, for the flesh taken of the sonne of God.

H. Latimer. If ye deny vnto them their corporall presence and transubstanciation, their fantasticall adoration wyll (by and by) vanishe awaye. Therefore be strong in denying such a presence, and then ye haue wonne the fielde. Furthermore,

moze, in the first supper celebzated of Chzist himselfe, ther is no mention made of adozation of the elementes, who sayd, Eate ye, and Drinke ye, not wozship ye. Therefoze against Adozation may be spoken that saying of Chzist concerning diuozce: From the beginning it was not so. Math. 19. But the deuill secretly (and by litle and litle) infecteth all Chzistes ozdinaunces: and as foz the pzuate Masse, with all the sinowes therof, what maner a thing it is, may be easely perceyued by the ready acceptation of the people, whose hartes are pzone to euil, euen from their youth. Genes. 8.

N.Ridley. They plucke awaye the honour from the onely sacrifice of Chzist, whiles this sacramental and Masse sacrifice is beleued to be pzopitiatozy, and such a one as purgeth the soules both of the quicke and the dead. Contrary to that is wzitten to the Hebzues: with one offring hath he made perfect for euer them that ar sanctified. And againe: wher remission of these thinges (that is, of syns) is, ther is no more offring for synne. The fyrst cause. Hebr. 10.

H.Latimer. By his owne person he hath purged our synnes. These wozdes (by his owne person) haue an Emphasis, oz vehemence Hebre. 2.

hemence, which driueth away all sacrifi-
cyng Priestes from such office of sacri-
ficing: seing that which hee hath done by
him selfe, he hath not left to be perfited
by other, so that the putting of our synnes
may more truly be thought past & done,
then a thing to come and to be done. If
1. Iohn. 2. any man synne. &c. He sayth not: let him
haue a Priest at home to sacrifice for
him, but, we haue an Aduocate, the vertue
of whose one oblation endureth for euer.
1. Cori. 9. S. Paule saith: They that serue the aul-
ter. &c. euē so the Lord hath ordayned that
they which preach the Gospel, should lyue
of the Gospell. Why doth he not rather
say, they that sacrifice in the Masse?

The. vij. cause. N. Ridley. There bee manyfold abuses
and superstitions which are done in the
Masse, and about the Masse: Salt is con-
Cōiuryng of salt, wa ter & bread iured, that it may bee a coniured salt for
the saluation of the beleuers, to bee a sal-
uation and health both of the mynde and
of the body vnto euerlastyng lyfe, to all
them that receiue it. Water is coniured,
that it may be made a coniured water, to
chase away all the power of the enemy,
to chase away deuils. &c. Bread also hath
his second blessing, that it may be health

of

of mynde and body, to all them that receiue it. If we do thinke that such strēgth is to be geuen to salt, water, and bread, or if we iudge that these thinges are able to receiue any such vertue or efficacy, what leaue we to Christ our Sauiour? But if we thinke not so, why then do we pray on this sort? for as much as all praier ought to be done of fayth.

H.Latimer. As touchyng the abuses of the Masse, I referre you to a litle booke, the title whereof is Maistris Missa, wher she was iustly condemned and banished vnder payne of burnyng. But the deuill hath brought her in agayne, to bryng vs to burnyng.

A booke against the Masse, set forth and made by D. Turner.

N.Ridley. The Priest turneth him selfe from the aulter, and speaketh vnto the people in an vnknowen toung, saying: Dominus vobiscum, orate pro me fratres et sorores. &c. that is, the Lord be with you, and pray for me brothers and sisters, and turning from the people he sayth in Latin: Let vs pray, and: The peace of the Lord be alwaies with you. Also the people (or at least hee which supplieth the place of the people) is compelled three times to say Amen, when he hath heard

The. viij cause.

neuer

neuer a word of ỹ the Priest hath prayed or spoken, except these few wordes, Per omnia secula seculorū. Wher as to the answering of Amen, s. Paul willeth the answerer, not onely to heare, but also to vnderstand the thinges that were spoken.

1. Cor. 14

H. Latimer. Yea, and Ite Missa est, must be song to them with a great rolling vp and downe of notes, so bidding them go home fasting, whan he hath eaten and dronken vp all him selfe alone. A felowe once rebuked for going awaye before Masse was ended, answered, that it was not good maner to tarie tyll he were bydden go. After that he was blamed for not taking holy bread: he answered, that he was bidden go awaye before.

The. ix. cause. Wordes out of the canō of the Masse.

N. Ridley. The Priest whan he lifteth vp the sacrament, he murmureth to hym selfe these wordes: Hec quotiescunque feceritis, in mei memoriam facietis. That is: As often as ye do these things, ye shall do it in remembraunce of me. He semeth by his words to speake vnto the people, but he suffereth not his voice to be heard of the people.

H. Latimer. I can not tell to whom the Masse man speaketh as he is a lyfting,

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seing that neyther Christ bad hym lyft, neither is the people allowed to do those thinges, & as for that forme of wordes, it is of their own framing. But the Papists do al thinges wel, be they neuer so much deceitful workers, taking vpon them the viser and title of the Church, as it were sheepes clothing, as though they were the Ministers of righteousnes, where as in deede they are the deuils ministers, whose end shalbe according to their dedes. They rolle out their latin language by hart, but in so doing they make the poore people of Christ altogether ignorant: and so much as in them lyeth, they keepe them backe from that which S. Paule calleth the best knowledge: which is, to know ryghtly the thinges which are geuen vnto vs of Christ. But this is the matter, so long as the Priests speake latin, they are thought of ỹ people to be maruelous wel learned. 2. Cor. 11. 1. Cor. 2.

N. Ridley. More yet of the Canon: Vpō the which vouchsafe to looke with thy mercyfull and cherefull countenance. What meaneth this praier for the Sacrament it selfe, if it be as they say, the bodye of Christ, if it be God and man? How should the father not loke with a chereful coun-

The. x. cause. Wordes out of the canō of the Masse.

tenance vpō his onely welbeloued ſonne: why do not we rather pray for our ſelues ẏ we (for his ſake) may be loked vpon of the father with a chereful countenance:

H.Latim. To this let them anſwer that ſo pray: Except peraduenture this praier was vſed long before it was eſteemed to be the body of Chriſt really & corporally: And then this praier maketh well to deſtroy the popiſh opinion, that it is not the opinion of the Church, nor ſo auncient as they babble. Ther be other praiers of the Maſſe, which paraduenture be of lyke effect, but I haue forgotten al maſſing matters, & the Maſſe it ſelfe I vtterly deteſt, and abhorre: And ſo I confeſſed openly before our Diortephes and other.

Gardiner

The.xj. cauſe.

Another peece of ẏ Canon of the Maſſe

N.Ridley. The canon again: Cōmaund theſe to be caried by the handes of thy holy Angell vnto thy high aulter. &c. If we vnderſtande the body and bloud of Chriſt, wherfore do we ſo ſone deſire the departure of them, before the receipt of ẏ ſame: and wherefore brought we them thether by making of them, to let him go ſo ſone:

Write againe I beſeech you Fathers & brethren, moſt dearly beloued in Chriſt, ſpare not my paper: for I loke ere it be long,

long, that our common enemy wyll first assault me, & I wish from the bottome of my hart, to be holpen not onely by your prayers, but also by your wholsome counsayles.

H. Latimer. As Peter when he sayd, let vs make here three tabernacles, spake and wist not what, so peraduenture our Masse men cannot tell what they say, speaking so manyfestly agaynst them selues. So that the old Prouerbe may very well be spoken of them: Lyers had nede to haue good memories. Math. 17. A prouerb

## A gainst the sacrifice of the Masse yet more by H. Latimer.

John Baptist sayth, a man can receiue nothing, except it be giuen him from heauen. And S. Paule saith: No man taketh honour to him selfe, but he that is called of God, as was Aaron. &c: But to offer Christ is a great and waighty matter, therefore ought no man to take it vpon him without a manifest calling and commission. But wher haue our Sacrificers so great an office commited vnto them? Let them shew their commission, & then sacrifice. Peraduenture they wyll say, Iohn. 3. Hebre. 5.

Do this, is all one to say, as Offer this. Then I aske what was ther done? What was demonstrated by this pronoune this? Or what did they see done, to whom these wordes Do this, were spoken? If ỳ whole action of Christ, if all that Christ dyd be ment by this word This & Do is nothing els but to Offer, then the whole action of Christ is to be offered of the Priests: neither can they, but in so doing satisfye the commaundement. And so should it appeare, that neither was there any sacrament instituted for the lay people, seyng that no such sacrifice hath bene done at any tyme, or is to be done of ỳ lay people: neyther doth it auayle much to eate or drinke it, but onely to offer it. Now the text hath not that any part of Christes action was to offer, for as much as the text doth not declare that Christ him selfe did then offer. And so the action of offeryng is not contained in this pronowne This. Go through euery word: first, to take, is not to offer: to breake, is not to offer: to geue to the Disciples, is not to offer. &c. Worcester sayd once to me, that to offer was contayned in Benedicere, whych is not true, for Benedicere is to geue thanks.

But

But he had often geuen thankes to God before, without any such offering. And if in geuing of thankes Christ offered hys body, seing after he had geuen thankes, he sayd, This is my body, then in speaking those words he did not chaunge the bread into his body, for as much as he had offered, before those wordes were spoken.

S. Paule hath these wordes to the Hebrues, speaking of Christ: That he might be mercyfull and a faythfull hye Priest in thinges concerning God, for to purge the peoples synnes. So that it may appeare, that the purging of our syns doth rather hang hereof, that Christ was the hygh Priest offering, then that he was offred, sauing in that he was of hym selfe wyllingly offered. Then it is not necessarye he should be offered of others: I wyll not say a maruelous presumpteous act, ỳ the same should be attempted of any, without a manifest vocation, for it is no small matter to make an oblation. And yet I speake nothing that it tendeth partly to the derogation of Christes crosse, besides also that the Offerer ought to be of more excellency, then the thing offered. Hebre. 2.

The Minister of the Gospel hath rather

to do for Christ with the people, then for the people wyth God, except it bee in praying, and geuing of thankes: and so hath the people as wel to do with God for the minister. The office of reconcilation stãdeth in preaching, not in offering: we
2. Cori. 5. are messengers in the roume of Christ saith S. Paule: he doth not say, we offer vnto God for the people. Of Christ offered in his supper: for whom I praye you? For all. Then his latter oblation made on the crosse, cãnot be thought to be done for all men, for it was not done for them, for whom the oblation was made in the supper, except peraduenture he offered twise for the selfe same. And that should argue the vnperfectnes of the sacrifice. Feede ye
1. Peter. 5. almuch as in you lieth the flock of Christ. Nay, sacrifice rather for ỹ flock of Christ if the matter be as it is pretended, and it is maruail, that Peter did forget so hye an office, seing in these daies sacrificing is so much estemed, preaching almost nothing at al. Who art thou if thou ceasest to feed? A good catholik. But who art thou if thou ceasest to sacrifice and say masse? At the least an heretike. From whence come these peruers iudgementes, except par-

aduenture

aduenture they thinke that in sacrificing they feede: & then what needeth a learned pastour? seing no man is so foolish, but he can soone learne to sacrifice, and saye Masse.

Paule wrote two Epistles to Tymothe, one to Titus two cleargie men. He made also a long sermon Ad clerum, but not one woord of this Masse sacrifice, which could not haue bene done, if ther had bene such a one, and so highlie to be estemed. I haue read ouer of late the new testament three or foure tymes deliberately, yet can not I fynd ther, neither the popish consecration, nor yet their transubstanciation, nor their oblation, nor their adoration, which be the very sinewes, & marybones of the Masse. Christ could not be offered but propitiatorily, yet now Hoc facite do this, must be as much to say, as sacrifice, & offer my body vnder a pece of bread, auailable: but we cānot tel how much. Ah theues: Haue ye robbed the Realme with your sacrifice, of landes and goodes: and nowe can not tel how much your sacrifice is auailable? as who say, it is so much auailable, that the value cannot be expressed, nor to deare bought with both landes and goodes. The

Actes. 20

The sinewes of the Masse cannot bee founde in the new testament.

Esay. 74. eye hath not sene, and the eare hath not hearde. &c This is a fyne spunne thryde, a cunning peece of worke worthely qualified, and blaunched, be ye sure. But the worldlings wil not see, they will not haue that religion that hath the crosse annexed to it. All popish thinges (for the most part) are mans inuentions, wher as they ought to haue the holye scripture for the onely rule of faith. When Paul made allegation for him selfe before Felix the high Deputie, hee dyd not extende his faith beyonde the woord of God writen: beleuing all thinges (saith he) which are written in the law, and the prophets: making no mencion of the Rabbins. Moreouer they haue Moses and the prophetes (saith Abraham in the parable) not their persons, but their writinges. Also, faith commeth by hearing, and hearing by the worde of God. And agayne: blessed are they which heare the word of God. &c. The thinges which haue not theyr autoritie of the scriptures, maie as easely be despised, as alowed, saith S. Hierome. Therfore whether it be of Christ, or of his church, or of any other maner of thing which belongeth to our fayth, and lyfe, I will not say.

Actes. 24

Luke. 16.

Rom. 10.

Luke. 11.

Hiron. in 23. Math.

Yf we

Yf we (sayth S. Augustine) which are not worthy to be compared to him that said: Yf we, but that also which forthwith he addeth, yf an Angell from heauen shall teache any thing besides that ye haue receiued in the scriptures of the law and Gospel, accursed be he. Our Diotrephes, with his Papistes are vnder this curse. But how are the scriptures (say they) to be vnderstanded? Saynt Augustine answereth geuyng this rule: The circumstances of the scriptures (sayth he) lighten the scriptures, and so one scripture doth expounde an other, to a man that is studious, well willing, and often calling vpon God in continuall prayer, who geueth his holy spirit to them that desyre it of him. So that the scripture is not of any priuate interpretacion at any tyme. For such a one though he be a lay man, fearing God, is much more fyt to vnderstande holy scripture, then any arrogaunt and proude Priest: yea, then the bishop himselfe, be he neuer so great, and glystering in all his Pontificalles. But what is to be sayd of the Fathers? How are they to be estemed? S. Augustine answereth geuing this rule also: that we should not therfore

Aug. cõt. lit. Petil. lib. 3 ca. 6

Gala. 1.

Diotrephes is described Ioan. ep. 3

De doct. Christia. li. 3. ca. 28.

Epist. 19. ad Hier. therfore thinke it true because they say so, do they neuer so much excell in holynes, or learning: but if they be able to proue their saying by the canonicall scriptures or by good probable reason: meaning that to be a probable reason (as I thinke) which doth orderly folowe vpon a right collection and gathering out of the scriptures.

Let the Papistes go wyth their long faith, be you cõtented with the short faith of the Saintes, which is reuealed vnto vs in the word of God written. Adew to all popish fantasies, Amen. For one man, hauing the scripture & good reason for hym, is more to be esteemed him self alone, then a thousand such as they, eyther gathered together, or succeeding one another. The Fathers haue both herbes & wædes, and Papistes commonly gather the weedes, and leaue the herbes. And they speake many tymes more vehemently in sound of wordes, then they did meane in dœde, or then they would haue done, if they had foreseene what Sophisticall wranglers should haue succæded them. Now the Papistes are geuen to brawle about words, to the maintenance of their own inuen-

Panorm. c. significasti extra de appellat.

tions

tions, & rather folow the sound of words, then attaine vnto the meaning of the fathers, so that it is daungerous to truste them in cityng the Fathers.

In all ages the deuyll hath styred vp some light heades to estæme the Sacramentes but lightly, as to be empty & bare signes, whom the Fathers haue resisted so fiercely, that in their feruour they seme in sound of wordes to runne to farre the other way, and to geue to much to the sacramentes, when they ovd thinke more measurably. And therfore they are to be read warely, with sound iudgement. But our Papistes, if they sente but a litle soūding to their purpose, they wyll outface, brace, and brag all men, it must neues be as they wyll haue it. Therfore there is no remedy, namely when they haue the maister bowle in their hand, and rule the roste, but patience. Better it is to suffer what crueltie they wil put vnto vs, then to incurre Gods high indignation.

Wherefore gwd my Lord, be of good chere in the Lord, with due consideration what he requireth of you, and what hee doth promise you. Our common enemye shall doo no more then God wyll permyt hym.

hym. God is faithful, which wyll not suffer
2. Cori. 10 vs to be tempted aboue our strength. &c. Be
at a point what ye wyl stand vnto, sticke
vnto that, and let them both say and doo
what they list. They can but kyl the bo-
dy, which otherwyse is of it selfe mortal.
Neyther yet shall they do that when they
lyst, but when God wyll suffer them,
when the houre appoynted is come. To
vse many wordes with them, it shall be
but in vayne, now that they haue a blou-
dy and deadlye law prepared for them.
But it is very requisite that you geue a
1. peter. 3. reasonable accompt of your faith, if they
wyll quietly heare you: Els you know,
in a wycked place of iudgement a man
Luke. 23. may kæpe silence, after the example of
Christ. Let them not deceiue you with
their sophisticall Sophismes and falla-
cies: you know that many false thinges
haue more apparãce of truth, then things
that be most true. Therefore Paule ge-
ueth vs a watch word saying: Let no man
Colo. 2. deceiue you with lykelynes of speech. Nei-
2. Tim. 2. ther is it requisite that with the contenti-
ous ye should folow strife of words which
tend to no edification, but to the subuersi-
on of the hearers, and the vaine bragging

and

and ostentation of the aduersaries.

Feare of death doth most perswade a great number. Be well ware of that argument, for that perswaded Shaxton (as many men thought) after that he had once made a good profession, onely before the iudgement seate. The flesh is weake, but the willingnes of the spirite shall refresh the weaknes of the flesh. The number of the cryars vnder the aulter, must needes be fulfilled, if we be segregated therunto, happy be we. That is ỳ greatest promotion that God geueth in this world to be such Philippiãs to whom it is geuen not onely to beleue, but also to suffer. &c. Apoc. 6. Philip. 3.

But who is able to doo these thynges? Surely all our abilitie, all our sufficiencie is of God. He requireth, and promyseth. Let vs declare our obedience to his wyll, when it shall be requisite in the tyme of trouble, yea in the myddest of the fire. Whē that number is fulfilled, which I wene shall be shortly, then haue at the Papistes, when they shall say peace, all thynges are safe, when Christ shall come to keepe his great Parlament, to the redresse of all thynges that bee amysse. But he shall not come as the Papists fain him, 1. Thes. 5.

him, to hide him selfe, and to play bo pépe as it were, vnder a pece of bread: But he shall come gloriously, to the terrour and feare of all Papistes, but to the great consolation and comfort of all that wyl here
1. Thes. 4 suffer for hym. Comfort your selues one another with these wordes.

Loe Syr, I haue blotted your paper vainly, and played the fole egregiously, but so I thought better, then not to doo your request at this tyme. Pardon me, and pray for me: pray for me I say, pray for me I say: for I am sometime so fearful, that I would crepe into a Mous hole, somtime God doth visit me againe with his comfort. So he commeth and goeth, to teach me to feele and to know myne infirmitie, to the intent to geue thankes to hym that is worthy, lest I should rob hym of hys dutye, as many do, and almost all the world.

Fare you well. H. L.

What credence is to be geuen to Papistes, it maye appeare by their racking, writhing, wringing, and monstrously iniuring of Gods holy scripture, as appeareth in the Popes law. But I dwell here now

now in a scoole of obliuionsnes. Fare you wel once againe. And be you stedfast and vnmoueable in the Lord. Paule loued Timothee meruelous well, notwithstanding he sayth vnto him. Be thou partaker of the afflictions of the gospel. And againe. Harden thy selfe to suffer afflictions. Be faythful vnto the death, and I wil geue thee a crowne of lyfe, saith the Lorde. 1. Cor. 15. 2. Tim. 1. 2. Tim. 4 Apoc. 2.

¶ To Maister Latimer.

IN writing agayne, ye haue done me an vnspeakable pleasure: and I pray, that the Lord maye requyte it you in that daye. For I haue receyued great comfort at your wordes, but yet I am not so fylled withall, but that I thyrst muche more nowe then afore, to drinke more of that cup of yours, wherin ye mingle vnto me profitable with pleasaunt. I pray you good Father, let me haue one draught more to comfort my stomacke. For surely except the Lorde assist mee with his gracious ayde, in the tyme of his seruice, I knowe I shall playe but the part of a white lyuered knight. But truly my trust is in him, that in myne infirmitie he shal trye him selfe strong, and that N. Ridley

that he can make the cowarde in his cause to fight lyke a man. Wyr now I loke dayly when Diotrephes with his warriours shall assault me, therfore I pray you good Father, for that you are an olde souldiar, and an experte warriour, and God knoweth, I am but a yong souldiar, and as yet of small experience in these feates, helpe me I pray you to buckle on my harnesse. And now I would haue you to thinke, that these dartes are cast at my head of some one of Diotrephes or Antonius souldiars.

Gardiner

## The obiection of Antoniane.

Antonia Obiect. 1.

All men meruell greatly, why you (after the libertie which you haue graunted vnto you, more then the rest) do not go to Masse, which is a thing (as you know) now muche esteemed of all men, yea and of the Queene her selfe.

### The answer.

Answer. Luke 9.

N. Ridley. Because no man that layeth hand on the plowgh, and loketh backe, is fyt for the kingdome of God. And also for the selfe same cause, why S. Paule would not suffer Titus to be circumcised: which is, that the truth of the Gospell might remayn with vs vncorrupted. And

Galath. 2

agayne, if I buylde agayne the thynges which

which I destroyed, I make my selfe a trespasser. This is also an other cause, least I should seme by outward facte, to allowe the thing which I am perswaded is contrarie to sounde doctrine: and so should be a stumblyng stocke vnto the weake. But wo be vnto him by whom offence commeth, it were better for hint that a mil- Math. 18.
stone wer hanged about his necke, and he Mark. 9.
cast into the middest of the sea.

H. Latimer. Except the Lord helpe me, ye say: Truth it is. For without me Iohn. 15.
(sayth he) ye can do nothing, much lesse suffer death of our aduersaries, through the bloudy law now prepared against vs. But it foloweth: If ye abide in me and my wordes abyde in you, aske what ye will, and it shal be done for you. What can be more comfortable? Sir you make answer your selfe so wel, that I can not better it. Syr, I begyn now to smell, what you meane by trauailing thus with me. You vse me as Bylney dyd once when he conuerted me, pretending as though he would be taught of me, he sought wayes & meanes to teache me: and so do you, I thanke you therfore most hartily. For in dede you minister armour vnto me, wher as I

was vnarmed before and vnprouided: sauing that I geue my selfe to prayer for my refuge.

Antoniã. Obiect. 2

What is it then, that offendeth you so greatly in the Masse, that ye will not vouchsafe once eyther to heare it, or see it? And from whence commeth this new religion vpon you? Haue not you vsed in times past to say Masses your selfe?

Answer.

N. Ridley. I confesse vnto you my fault and ignorance. But knowe you, that for these maters I haue done open penaunce long ago, both at Paules Crosse, and also openly in the pulpit at Cambridge: and I trust God hath forgeuen me this mine offence, for I did it vpon ignorance. But if ye be desyrous to know, and wil vouchsafe to heare, what thynges do offend me in the Masse, I wyll rehearse vnto you those thynges which be most cleare, and seme to repugne most manifestly against Gods worde. And they be these: The straunge tongue: The want of the shewing of the Lordes death: The breaking of the Lords commaundement of hauing a cõmunion: The sacrament is not communicated to al, vnder both kindes, according to the word of the Lord: The signe is seruilie worshipped, for the thing signified

i. Tim. 1.

Math. 26

fied. Christes passion is iniuried, forasmuch as this Masse sacrifice is affirmed to remaine for the purging of sinnes. To be shorte. The manifold superstitions, and trifling fondnes which are in the Masse, and about the same.

H.Latimer. Better a few thinges well pondered, then to trouble the memorie with to much. You shall preuayle more with prayying, then with studying, though mixture be best. For so one shal alleuiate the tediousnes of the other. I entend not to contend much with them in wordes, after a reasonable accoumpt of my faith geuen, for it shall be but in vayne. They wyll say as their fathers sayd, when they haue no more to say: we haue a law, and by our law he ought to dye. Be ye stedfast and vnmoueable, sayth S. Paule. And againe: Persistito, stand fast. And how oft is this repeated: If ye abide, if ye abide, &c But we shall be called obstinate, sturdye, ignorant, heady, and what not? So that a man hath nede of much patience, hauing to do with such men.

Iohn. 19.
1. Cor. 15.
2. Tim. 3.
Iohn. 15.
Colos. 1.

But you know how great a crime it is to seperate your selfe from cōmunion or fellowship of the Church, or to make a schisme or diuision. You

Antoni3. Obiect. 3.

haue bene reported to haue hated the sect of the Anabaptistes, and alwayes to haue impugned the same. Moreouer, this was the pernicious errour of Nouatus, and of the heretikes called Cathari, that they would not cõmunicate with the church.

Answer. N. Ridley. I know that the vnity of the Church is to be retained by all meanes, & the same to be necessary to saluation. But I doo not take the Masse as it is at thys day, for the cõmunion of the Church, but for a popish deuise, wherby both the commaundement and institution of our sauiour Christ (for the oft frequenting of the remembraunce of his death) is excluded, and the people of God is miserably deluded. The sect of the Anabaptistes, & the heresie of the Nouatians ought of right to be condemned, for as much as without any iust or necessary cause, they wickedly seperated them selues from the cõmunion of the congregation. For they dyd not alledge that the Sacraments were vnduly ministred, but turnyng away their eyes from them selues, wherwith according to saint Paules rule, they ought to examine
1. Cori. 11. them selues, and casting their eyes vpon other, either Ministers or Cõmunicantes with them, they alwayes reproued something, for the which they abstained frõ the Com-

Communion, as from an vnholy thing.

H. Latimer. I remember that Caluin beginneth to confute the Interim after this sorte, wyth this saying of Hilarie. The name of peace is beutyfull, & the opinion of vnitie is faire, but who doubteth that to be the true & onely peace of the church, which is Christes. I would you had that litle booke, there should you see how much is to be geuen to vnitie. S. Paule when he requireth vnitie, he ioyneth strayght withal, Secundum Iesum Christum, according to Jesus Christ, no further. Diotrephes now of late dyd euer harpe vpon vnitie, vnitie. Yea syr (quoth I) but in veritie, not in popery. Better is a diuersity, then an vnitie in popery. I had nothing againe but scornfull gieres, with cõmaundement to the Tower. Hilarius contra Auxent. Roma. 15.

But admit ther be in the Masse that peraduenture might be amended, or at lest made better: yea, seing you wyll haue it so, admit there be a fault, if you doo not consent therto, why do you trouble your selfe in payne? Doo not you know both by Cipzian and Augustine, that cõmunion of sacraments doth not defile a man, but consent of deedes? Antoniã. Obiect. 4 Ciprian. lib. 1. ep. 2 Au. ep. 152

N. Ridley. If it were any one trifling ceremony, or if it were some one thing of Answer.

it selfe indifferēt (although I would wish nothing should bee done in the Church, which doth not edifie the same) yet for the continuance of the common quietnes, I could be content to beare it. But for as much as thinges done in the Masse tende openly to the ouerthrow of Christes institution, I iudge that by no meanes eyther in word or deede, I ought to consent vnto it. As for that which is obiected out of the Fathers, I acknowledge it to be well spoken, if it be well vnderstanded. But it is ment of thē which suppose they are defiled, if any secret vice be either in the Ministers, or in them that cōmunicate with them: and is not ment of them which do abhorre superstition, and wicked traditions of men, and wyll not suffer the same to be thrust vpon them selues, or vpon the Church in steede of Gods woord, and the truth of the Gospell.

H. Lati. The very mary bones of ỳ Masse are altogether ther detestable, & therfore by no meanes to be borne withall: so that of necessitie the mending of it, is to abolish it for euer. For if you take away oblation and adoration, which do hang vpon consecration and transubstantiation, the

most

moſt Papiſt of them all wyl not ſet a button by the Maſſe, as a thyng which they eſtæme not, but for the gain that foloweth thereon. For if the Engliſh communion which of late was vſed, were as gainefull to them, as the Maſſe hath bene here tofore, they would ſtriue no more for their Maſſe. From thence groweth the græfe.

Conſider in what daungers you caſt your ſelfe, if you forſake the church: and you cannot but forſake it, if you refuſe to go to Maſſe. For the maſſe is the ſacrament of vnitie. without the Arke ther is no ſaluation. The church is the Arke and Peters ſhyp. ye know this ſaying well inough. He ſhall not haue God to be hys Father, which acknowledgeth not the church to be his mother. Moreouer without the church (ſayth S. Auguſtine) be the lyfe neuer ſo wel ſpent, it ſhal not enherite the kingdome of heauen. Antoniã. Obiect. 5 Aug. lib. 4. de ſym bo ca. 10. In epiſt. poſt col. contra Donat.

N. Ridley. The holy Catholike or vniuerſall Church which is the communion of Saintes, the houſe of God, the Citie of God, the Spouſe of Chriſt, the body of Chriſt, the pyller and ſtay of the truth: This Church I beleue according to the Crede. This church I do reuerence and honour in the Lord. But the rule of thys church is the word of God, according to which rule we go forward vnto lyfe. And Anſwer. 1. Tim. 3. Apoc. 21. Ephe. 1.

as many as walke according to this rule,
Galat. 6. I say with S. Paule, Peace be vpon them
and vpon Israel, whych pertaineth vnto
God: The guide of this church is the holy
Philip, 2. Ghost. The markes wherby this church
is knowen vnto me in this darke world,
and in the mydst of this crooked and fro-
ward generation, are these: The sincere
preaching of Gods word: The due admi-
nistration of the Sacramentes, Charity,
and faithfull obseruing of Ecclesiasticall
discipline, according to the word of God.
And that Church or congregation which
is garnished with these markes, is in ve-
Apoc. 21. ry deede that heauenly Jerusalem, which
Iohn 3. consisteth of those which bee borne from
Galat. 4. aboue. This is the Mother of vs all.
And by Gods grace I wyll lyue and dye
the childe of this church. Forth of this, I
graunt, there is no saluation, and I sup-
pose the residue of the places obiected, are
rightly to be vnderstanded of this church
onely. In times past (saith Chrysostome)
In ope. imperfe. homi. 49 in Math. there were manye wayes to knowe the
church of Christ, that is to say, by good life,
by myracles, by chastitie, by doctrine, by
ministring the Sacramentes. But from
that tyme that heresies dyd take hold of

the

the churches, it is onely knowen by the scriptures which is the true church. They haue all thinges in outward shew, which the true church hath in truth. They haue Temples lyke vnto ours. &c. And in the end concludeth: Wherfore onely by the scriptures do we know which is the true church. To that which they say, the Masse is the sacrament of vnity, I answer: The bread which we breake, according to the institution of the Lord, is ỹ sacrament of the vnitie of Christes mystical body. For we being many, are one bread and one body, for as much as we all are partakers of one bread. But in the Masse the Lords institution is not obserued, for we be not all partakers of one bread, but one deuoureth all. &c. So that (as it is vsed) it may seeme a sacrament of singularitie, and of a certayne special priuilege for one sect of people, whereby they may bee discerned from the rest, rather then a sacrament of vnity, wherein our knytting together in one, is represented. 1. Cor. 10.

H. Latimer. Yea. What felowshyp hath Christ with Antichrist? Therefore is it not lawfull to beare the yoke with Papistes. Come forth from among them, and 2. Cori. 6.

seperate

2. Cor. 6. seperate your selues from them, sayth the Lord. It is one thing to be the Church in dede, an other thing to counterfayte that church. Would God it wer wel knowen what is the forsaking of the church. In the Kinges dayes that dead is, who was the church of Englande? The King and his fautors, or Massemongers in corners? If the kyng and the fautors of his procedinges, why be not we now the church abiding in the same procedinges? If clancularie Massemongers myght be of the church, and yet contrary the kings procedinges, why may not we aswell be of the church, contrarying the Quenes procedings? Not al that be couered with the title of the church, are the church in dede. Seperate thy selfe from them that ar such saith, S. Paul. From whom? the text hath before. If any man folowe other doctrine.
1. Tim. 6. et. he is puft vp and knoweth nothing et. Waigh the whole tert, that ye may perceiue, what is the fruite of contentious disputacions. But wherfore are such men said to know nothing, when they know so many things? You know the old verses.

Hoc est nescire, sine Christo plurima scire
Si Christū bene scis, satis est si cætera nescis.

That

That is: This is to be ignorannt to knowe many thinges without Christ: If thou knowest Christ well, thou knowest inough, though thou know no more. Therfore would S. Paule know nothing, but Jesus Christ crucified. &c. As many as are Papistes and Massemongers, they may well be sayd to know nothing, for they know not Christ, for asmuch as in their massing they take much away from the benefite and merite of Christ. 1. Cori. 2.

That church which you haue described vnto me, is inuisible, but Christs church is visible and knowen. For eis why would Christ haue sayd, dic Ecclesiæ. Tell it vnto the Church: For he had commaunded in vayne to go vnto the church, yf a man can not tell which is it. Antoniã. Obiect. 6 Math. 18.

N. Ridley. The church which I haue described, is visible, it hath membres which may be sene, and also I haue afore declared by what markes and tokens it may be knowen. But if either our eyes are so daseled, that we can not see it, or that sathan hath brought such darkenes into the world, that it is hard to discern the church: that is not the fault of the church, but eyther of our blindnes, or of Sathans darknes. But yet in this most deepe darknes, there Answer.

ther is one moſt cleare candle, which of it ſelfe alone is able to put away al darknes.

Pſal. 119. Thy worde is a candle vnto my feete, and a lyght vnto my ſteppes.

Antouiã. Obiect. 7 The church of Chriſt is a catholike or vniuerſal church diſperſed throughout the whole world: This church is the great houſe of God, in thys are good men and euyl mingled together, Goates and ſheepe, corne and chaffe: It is the net which gathereth all kynde of fiſhes: This church cannot erre, becauſe Chriſt hath promiſed it his ſpirite, which ſhall leade it into al truth, and that the gates of hell ſhall not preuaile againſt it, that he wyll be with it vnto the end of the world. whatſoeuer it ſhall loſe or bynde vpon earth, ſhal be ratified in heauen. &c. This church is the pyller and ſtay of the truth, this is it for the which S. Auguſtine ſayth, he beleeueth the Goſpel. But this vniuerſall church alloweth the Maſſe, becauſe ẏ more part of the ſame alloweth it. Therfore. &c.

2. Tim. 2. Math. 25. Math. 3. 13 Iohn. 16. Math. 16. 28. 1. Tim. 3. Cõtra ep funda. c. 5

Anſwer. N. Ridley. I graunt that the name of the Churche is taken after three diuers manners in the Scripture. Sometime for the whole multitude of them which profeſſe the name of Chriſt, of the which they are alſo named Chriſtians. But as S. Paule ſaith of the Iew: Not euery one is a Iew, that is a Iew outwardly. &c. neither yet all that be of Iſrael, are counted the ſeede: Euen ſo not euery one which

Roma. 2. Roma. 9.

is a

is a Christian outwardly, is a Christian in dede. For if any man haue not ỹ spirit of Christ, the same is none of his. Therefore that church which is his body, and of which Christ is the head, standeth onely of lyuing stones, and true Christians: not onely outwardly in name and title, but inwardly in hart and in truth. Roma. 8. 1. Peter. 2

But for as much as this church (which is the second taking of the church) as touching the outward fellowshyp, is contayned within that great house, & hath with the same outward societie of the Sacramentes, and ministery of the word: many thinges are spoken of that vniuersall church (which saint Augustine calleth the mingled church) which cannot truly be vnderstanded, but onely of that purer part of the church. So that the rule of Tyconius concerning the mingled church, may here well take place. When there is attributed vnto ỹ whole church that which cannot agree vnto the same, but by reason of the one part thereof, that is eyther for the multitude of good men, which is the church in dede, or for the multitude of euil men, which is the malignant church and synagog of Sathan: And is also the third Augusti. De doct. christia. li. 3. ca. 32. Apoc. 2.

third taking of the church, of the which although there be seldomer mention in the scriptures, in that signification, yet in the world, euen in the most famous assembles of Christendome, this Church hath borne the greatest swynge. This distinction presupposed of the three sortes of churches, it is an easy matter by a fygure called Synecdoche, to geue to the mingled and vniuersall church, that which cannot truly be vnderstanded, but onely of the one part thereof.

But if any man wyl stifly affirme, that vniuersalitie doth so pertayne vnto the church, that whatsoeuer Christ hath promised to the Church, it must nedes be vnderstanded of that: I would gladly know of the same man, where that vniuersall church was in the time of the Patriarks and Prophets, of Noe, Abraham, and Moses, (at such tyme as the people would haue stoned him) of Helias, of Ieremy: in the times of Christ & the dispersion of the Apostels: in the tyme of Arrius, when Constantius was Emperour, and Felix bishop of Rome, succeeded Liberius. It is worthy to be noted that Lira writeth vpō Mathew. The church (sayth he) doth not

Exod 17.

3. Reg. 19. Ierem. 6.

Theo. eccle. hist. l. 2. ca. 15. 16.

Lyra in Matth.

stand

stand in men, by reason of their power or dignitie, whether it be Ecclesiasticall or secular: for many Princes and Popes, & other inferiours haue bene found to haue fallen awaye from God. Therfore the Churche consisteth in those persons in whom is true knowledge, and confession of the faith, and of the truth. Euill men (as it is in a glose of the decrees) are in the church in name, and not in deede. And S. Augustine, contra Crescomum grammaticum sayth: Who soeuer is afrayd to be deceiued by the darkenes of this question, let him aske counsail at the same church of it: which church, the scripture doth poynt out without any doubtfulnes. All my notes which I haue written and gathered out of such autors as I haue read in this matter, and such like, are come into the handes of such, as wil not let me haue the least of all my written bookes: wherin I am enforced to complayne of them vnto God, for they spoile me of all my labours, which I haue taken in my studye these many yeares. My memorie was neuer good, for helpe wherof I haue vsed for the most part, to gather out notes of my reading, and so to place them, that therby I

De peni. dist. 1. ca. ecclesia. lib. 1. ca. 33

might

might haue had the vse of them, when the tyme required. But who knoweth, whether this be Gods wyl, ỹ I should be thus ordred, and spoiled of the pore learning I had (as me thought) in store, to the intent that I now destitute of that, should from hence forth learne onely to knowe
1. Cor. 2. with Paul, Christ, and him crucified. The Lord graunt me herein to be a good yong scoler, and to learne this lesson so well, that neither death, nor life, wealth, nor wo. &c. make mee euer to forget that: Amen. Amen.

H. Latimer. I haue no more to saye in this matter, for you your selfe haue sayd all that is to bee sayd. That same vehement saying of S. Augustine, I would not beleue the Gospell. &c. was wont to
Melanc. de eccle. trouble many men, as I remember I haue red it well qualified of Phillip Melanchton, but my memorie is altogether slipperie. This it is in effect. The church is not a Judge, but a witnes. Ther were in his time that lightly esteemed the testimony of the church, & the outward ministerie of preaching, and reiected the outward word it selfe, sticking onely to theyr inwarde reuelations. Such rash contempt of the

word

woord prouoked and droue S. Augustine into that excessiue vehemencie. In the which, after the bare sounde of the words, he might seme to such as do not attaine vn to his meaning, ý he preferred the church farre before the Gospell, & that the church hath a free authoritie ouer the same: but that godly man neuer thought so. It wer a saying worthy to be brought forth against the Anabaptistes, which thinke the open ministerie to be a thing not necessary, if they any thing estemed such testimonies, I would not sticke to affirme, that the more parte of the great house, that is to saye of the whole vniuersall church, may easely erre: and agayne, I would not sticke to affirme, that it is one thing, to be gathered together in the name of Christ, and an other thing, to come together with a masse of the holy ghost going before. For in the first Christ ruleth, in the later the Deuil beareth the swinge: and how than can any thing be good, that they go about? From his later shall our fiue Articles come forth agayne into the light, they them selues beyng very darkenes. But it is demaunded, whether the sounder or better part of the catholike church

A quest.

Aunswer. may bee seene of men, or no? S. Paule sayth: The Lorde knoweth them that are his. What maner of speaking is this in commendation of the Lord, if we knowe as well as he who are his? Well: thus is the text: The sure foundation of God standeth still, and hath this seale: the Lord knoweth them that are his. And let euery man that nameth the name of Christ, depart from iniquitie. Now how many are ther of the whole catholik church of England, which depart from iniquitie? How many of the noble men, how many of the bishops or Clergy, how many of the ritch men or Marchaunces, how many of the Quœnes Counsellers: yea, how manye of the whole realme? In how smal roume then I pray you, is the true church within the realme of England? and wher is it? & in what state? I had a conceipt of myne own, well grounded (as they say) when I began, but now it is fallen by the way.

Antoniã. Obiect. 8 Math. 18. Generall Counseils represent the vniuersall church and haue this promise of Christ: where two or three be gathered togither in my name, ther am I in the myddest of them. If Christ wyll be present with. 2. or. 10, then much more wher ther is so great a multitude. &c. But in generall counseils the Masse hath bene approued, and vsed. Therefore. &c.

N. Ridley

N. Ridley. Of the vniuersall church which is myngled of good, and bad, thus I thinke. Whensoeuer they which be chiefe in it, which rule and gouerne the same, and to whom the rest of the whole mysticall body of Christ doth obey, are the lyuely members of Christ and walke after the guyding and rule of his word, and go before the flocke towardes euerlasting life: then vndoubtedly Counsels gathered together of such guydes and Pastours of the christian flocke, do in deede represent the vniuersall church, and being so gathered in the name of Christ, they haue a promise of the gyft, and guyding of his spirit into all truth. Answer.

But that any such counsel hath at any tyme allowed the Masse, such a one as ours was of late, in a straunge tounge, and stuffed with so many absurdities, errours, and superstitions, that I vtterly deny, and I affirme it to be impossible. For like as ther is no agrement betwene light and darkenesse, betweene Christ and Belial: so surely superstitions, and the syncere religion of Christ: will worship, and the pure worshipping of God, such as God requireth of his, that is, in 2. Cori. 6.

John.4. ſpirit and truth: can neuer agrée together.

But ye wil ſaye, wher ſo great a company is gathered together, it is not credible, but there be two or thrée gathered in the name of Chriſt. I anſwer: If ther be one hundred good, and two hundred bad, forasmuch as the decrées and ordinances are pronounced according to the greater number of the multitude of voices, what can the leſſe number of voices auayle? It is a knowen thing, & a common prouerbe:

A prouerb Often tymes the greater part ouercometh the better.

H. Latimer. As touching generall counſels, at thys preſent I haue no more to ſay then you haue ſayd. Onely I refer you to your owne experience, to thinke of our coūtry parliaments and conuocations: how and what ye haue ther ſæne & hard.

The inconſtancye of the Engliſh parlaments and conuocations. The more part in my tyme dyd bring forth the fyue Articles, for then the king would ſo haue it, being ſeduced of certain. Afterward the more part did repeale the ſame, our good Ioſias willing to haue it ſo. The ſame Articles now agayne (alas) another greater, but wurſe part, hath reſtored. O what an vncertaintie is this? But after this ſort moſt commonly are

mans

mans procedings. God be mercifull vnto vs. Who shall deliuer vs from such tormentes of minde? Therfore is death the best phisicion, but vnto the faithful, whom she together (and at once) deliuereth from al griefes. You must thinke this written vpon thys occasion, because you would nedes haue your paper blotted.

Death the best Phisition to the faithfull.

If the matter should go thus, that in generall Counsels men should not stand to the more number of the whole multitude, I meane of them which ought to geue voyces, then should no certayne rule be left vnto the church, by the whych controuersies in waighty matters myght be determined: But it is not to be beleued that Christ would leaue his church destitute of so necessary a helpe and safegarde.

Antoniã. Obiect. 9

N. Ridley. Christ, who is the most louing Spouse of his espoused church, who also gaue him selfe for it, that he myght sanctifie it vnto him selfe, did geue vnto it aboundantly all thinges which are necessarye to saluation: But yet so, that the church should declare it selfe obedient vnto hym in all thynges, and kepe it selfe wythin the bondes of hys commanndementes, and further not to seke any thing which he teacheth not, as necessary vnto

Answer. Ephes. 5.

saluation. Now further, for determination of all controuersies in Christes religion, Christ him selfe hath left vnto the church not onely Moises & the Prophets, whom he wylleth his church in al doubts to go vnto, and aske councell at, but also the Gospels, and the rest of the new testament. In the which whatsoeuer is heard in Moises and the Prophets, what soeuer is necessary to be knowen vnto saluation, is reuealed and opened. So that now we haue no nede to say: who shal clyme into heauen, or who shall go downe into the depth, to tell what is nedefull to bee done. Christ hath done both, & hath commended vnto vs the word of fayth, which also is aboundantly declared vnto vs in his word written: so that hereafter if we walke earnestly in hys way, to the searching out of hys truth, it is not to bee doubted, but through the certayne benefite of Christes spirite, which hee hath promised vnto his, we may finde it, and obtayne euerlasting lyfe. Should men aske councell of the dead, for the lyuyng, sayth Esay? Let them go together to the law, and to the testimony. &c. Christ sendeth them that be desirous to know the truth.

Luke .16.
Esay. 8.
Roma. 10
Luke. 11.
Esay. 8.

truth, vnto the scriptures, saying: Search the scriptures. I remember a lyke thing well spoken of Hierome: Ignorance of the scriptures, is the mother and cause of all errours. And in a nother place, as I remēber, in the same Author: The knowledge of the scriptures, is the fode of euerlasting lyfe. But now me thynketh I enter into a very broad sea, in that I begin to shew, either out of the scriptures them selues, or out of the auncient writers, how much the holy scripture is of force to teach the truth of our Religion. But this is it that I am now about, that Christ would haue the church his spouse, in al doubtes, to aske councel at the word of his Father written, and faithfully left and commended vnto it in both Testamentes, the old and the new. Neyther do we reade that Christ in any place hath layde so great a burthen vpon the members of his Spouse, that he hath cōmaunded them to go to the vniuersall church. VVhat so euer thinges are written (sayth Paule) are written for our learning. And it is true that Christ gaue vnto his church, some Apostels, some Prophetes, some Euangelistes, some shepherdes & teachers,

Iohn. 5.

Hiron. in 23. Math.

Roma. 15.

Ephes. 4.

to the edifiyng of the Saintes, tyll we all come to the vnitie of fayth. &c. But that all men should mæte together out of all partes of the world, to define of the articles of our fayth, I neither fynde it commaunded of Christ, nor wrytten in the wood of God.

H. Latimer. There is a diuersitie betwixt thinges pertaining to God, or faith: and politique or ciuill maters. For in the first we must stand onelye to the scriptures, which are able to make vs all per-
2. Tim. 3. fect and instructed vnto saluation, if they be wel vnderstanded. And they offer themselues to be well vnderstanded onelye to them whych haue good wyls, and geue themselues to study and praier. Neither are there any men lesse apt to vnderstand them, then the prudent and wise men of the world. But in the other, that is in ciuill or politique matters, often tymes the Magistrats do tolerate a lesse euil, for auoiding of a greater, as they which haue this saying oft in their mouthes: Better an inconuenience, then a mischiefe. And it is the propertie of a wyse man (sayth one) to dissemble many thinges: And he that cannot dissemble, cannot rule. In which

which saying they bewray them selues, that they do not earnestly waigh what is iust, what is not. Wherefore, forasmuch as mens lawes, if it be but in this respect onely, that they be deuised by men, are not able to bring any thing to perfection, but are enforced of necessity to suffer many thinges out of square, and are compelled somtyme to wink at the wurst things, seyng they know not how to mayntayne the common peace and quiet otherwyse: they do ordayne that the more part shall take place. You know what these kindes of spæches meane: I speake after the maner of men: Ye walke after the maner of men: All men are lyars. And that of S. Augustine, if ye lyue after mans reason, ye do not lyue after the wyll of God.

Galat. 3. 1. Cor. 3. Roma. 3. Psal. 116. Lib. 1. retra. ca. 10.

If ye say the Counsels haue sometymes erred, or may erre; how then should we beleue the catholike church? For the Counsels are gathered by the authoritie of the catholike church.

Antoniã. Obiect. 10

N. Ridley. From may be to be in dæde, is no good argument: but from beyng to may be, no man doubteth but it is a most sure argument. But now that Counsels haue sometyme erred, it is to manyfest.

Answer.

How

How many Counsels were there in the East part of the world, which condemned Nicene Counsell? And all those whych would not forsake the same, they called by a slaunderous name (as they thought) Homousians. Was not Athanasius, Chrysostome, Cyrill, Eustachius, men very well learned, and of godly lyfe, banished and condemned as famous heretikes, and that by wicked counsels? How many thinges are ther in the Canons and constitutions of the counsels, which the Papistes themselues doo much myslyke? But here peraduenture one man wyll say vnto mee: We wyll graunt you this in prouinciall counsels, or counsels of some one nacion, that they may sometime erre: forasmuch as they doo not represent the vniuersall church, but it is not to be beleued that the generall and full counsels haue erred at any time. Here if I had my bookes of the counsels, or rather such notes as I haue gathered out of those bookes, I coulde bring something which should serue for this purpose. But now seing I haue them not, I wyll recite one place onely out of S. Augustine, which (in my iudgement) maye suffise in this matter in stæde of many.

Socrates eccle. hist. lib. 2.

Socrates eccle. hist. lib. 1. ca. 24. 32. Theo. li. 5. cap. 34.

Obiection

Answer.

many. Who knoweth not (saith he) that the holy scripture is so set before vs, that it is not lawfull to doubt of it, and that the letters of Bishops may bee reproued by other wyser mens wordes, & by counsels: And that the counsels them selues which are gathered by Prouinces & countries, do geue place to the authority of the generall and full connsels: and that the former generall counsels are amended by the latter, when as by some experience of thinges, either that which was shut vp is opened, or that which was hid is knowen. Thus muche of Augustine. But I wyll pleade wyth our Antonian vpon matter confessed. Here with vs when Papistry raigned, I pray you how doth that booke, which is called the Bishops booke, made in the time of king Henry the eight, wher of the bishop of VVincheſter is thought to be either the first father, or chiefe gatherer, how doth it (I say) sharply reproue the Florentine counsell, in which was decreed the supremacy of ỹ bishop of Rome, and that with the consent of the Emperor of Constantinople, and of the Grecians? So that in those daies our learned auncient fathers and Bishops of England, dyd not

Aug. lib. 2. de bap. contra Donat. cap. 3.

The Byshoppes booke.

not sticke to affirme that a general counsell myght erre.

But me thinketh, I heare an other man despising all that I haue brought foorth, and saying: These which you haue called counsels, are not worthy to be called counsels, but rather assembles, and conuenticles of heretikes. I pray you syr, why do you iudge them worthy of so slaunderous a name? Because (sayth he) they decreed thinges heretical, contrary to true godlynes, and sounde doctrine, and against the fayth of Christen religion. The cause is weighty, for the which they ought of ryght so to be called. But if it be so, that al counsels ought to bee despised, which decree any thyng contrary to sound doctrine, and the true word, which is accordyng to godlynes: forasmuch as the Masse, such as we haue had here of late, is openly against the word of God, forsooth it must folowe of necessitie, that al such councels as haue approued such Masses, ought of right to be fled and despised, as conuenticles and assembles of men that stray from the truth.

i. Tim. 6.

The B. of Romes authority.

Another man alledgeth vnto me the autoritie of the bishop of Rome, without which neither can the counsels (sayth he) be law-

lawfully gathered, neither being gathered determine any thyng concerning religion. But this obiection is onely groũded vpon the ambitious and shamelesse maintenaunce of the Romishe tyzanny, and vsurped dominion ouer the Clergie, which tiranny we English men long ago, by the consent of the whole Realme haue expulsed and abiured. And how rightlye we haue done it, a litle booke set foꝛth De vtraq; potestate, that is, of both ỹ powers, doth clearly shew. I graunt that the Romish ambition hath gone about to challenge to it selfe, and to vsurpe such a priuiledge of old tyme. But the Counsell of Carthage, in the yeare of our Loꝛd. 457. did openly withstand it, and also the coũsell at Mileuite, in the which saynt Augustine was present, dyd prohibite anye appellations to be made to Bishops beyond the sea.

England abiured ỹ Popes supremacy.

Concilĩ Cartha.

Can.22.

S. Augustine sayth, the good men are not to be foꝛsaken foꝛ the euyll, but the euyll are to be boꝛne withall foꝛ the good. ye wyll not say (I trow) that in our congregations all be euyll.

Antonĩ. Obiect.11 Epist.48.

N.Ridley. I speake nothyng of the goodnes oꝛ euylnes of your congregatiõs, but I fight

Answer.

I fight in Chrystes quarell against the Masse, which doth vtterlye take awaye and ouerthrowe the ordinaunce of Christ. Let that be taken quite away, and then the partition of the wall that made the strife, shal be broken downe. Now to the place of S. Augustin: For bearing with the euill for the goods sake, ther ought to be added other wordes, which the same writer hath expressedly in other places. That is: if those euil men do cast abrode no sedes of false doctrine, nor leade other to destruction, by theyr example.

August. cont. lite. ras parm cap. 2. 3.

Antoniã Obiect. 12

It is perilous to attempt any new thing in the church, which lacketh example of good men. How much more perilous is it, to commit any act, vnto the which the example of the prophets, of Christ, and of the Apostels are contrary. But vnto this your fact, in abstayning from the church by reason of the Masse, the example of the Prophetes, of Christ, and of the Apostels are cleane contrarye. Therfore. &c. The first part of the argument is euident, and the second part I proue thus: In the tymes of the Prophetes, of Christ, and his Apostels, allthinges were most corrupt. The people were miserably geuen to superstition, the Priests despised the law of God, and yet notwithstandyng wee neuer reade that the Prophetes made anye schismes or diuisions: and Christ him selfe haunted the temple, and taught in the temples of the Iewes. Peter & Iohn went vp into the temple

Luke 21. Actes. 3.

at the

at the nynth houre of prayer. Paule, after the readyng of the law, being desired to say somethyng to the people, dyd not refuse to do it. Yea further, no man can shew, that eyther the Prophetes or Christ and his Apostels dyd refuse to pray together with others, to sacrifice or to be partakers of the Sacramentes of Moses law. Actes. 13.

N.Ridley. I graunt the former part of your argument: and to the seconds part I say, that although it containe many true things: as of the corrupt state in the times of the Prophets, of Christ, and the Apostles, and of the temple being haunted of Christ and his Apostles, yet not withstanding the second part of your argument is not sufficientlye proued: For ye ought to haue proued, that either the Prophets, either Christ or his Apostles did in the temple communicate with the people, in any kinde of worshipping which is forbidden by the lawe of God, or repugnaunt to the worde of God. But that can no wher be shewed. And as for the church, I am not angrie with it, and I neuer refused to go to it, and to pray with the people, to heare the word of God and to do al other things whatsoeuer maye agree with the word of God. S.Augustine speaking of the ceremonies of the Iewes (I suppose in the Epistle Answer. Epist. 119

August. Epist. 119

Epistle ad Ianuarium) although he graūt they greuously oppressed that people, both for the number and bondage of the same, yet he calleth them burthens of the law, which were deliuered vnto them in the word of God, not presumptions of men, which not withstanding if they were not contrary to Gods word, might after a sort be borne withall. But now seyng they are contrary to those thinges which are in the woorde of God wrytten: whether they ought to be borne of any Christian or no, let hym iudge which is spirituall, which feareth God more then man, and loueth euerlasting lyfe, more then thys short and transitory lyfe. To that which was sayd that my fact lacketh example of the godly fathers that haue gone before, the contrarie is most euident in the hi-

Tobi. 1. story of Toby. Of whom it is sayd, that when all other went to the golden calues which Hieroboam the king of Israel had made, he him selfe alone fled al their com-panies, and got hym to Ierusalem vnto the temple of the Lord, and ther worship-ped the Lord God of Israel. Did not the

3. Reg. 13. man of God threaten greeuous plauges both vnto the Priestes of Bethell, and to

the

the aulter whych Hieroboam had there made after his owne fantasie? Which plages King Iosias the true minister of God did execute at the time appoynted. And where do we read that the Prophets, or the Apostles did agree with the people in their Idolatrie? When as the people went a whooring with their hill aulters, for what cause (I pray you) did the Prophetes rebuke the people so much, as for their false worshipping of God after their own myndes, and not after Gods word: for what was so much as y was? Wherfore the false Prophetes ceased not to maligne the true Prophets of God: Therfore they bet them, they banished thē. &c. How els (I pray you) can you understand, that S. Paul alledgeth, when he saith: what concord hath Christ with Beliall? Either what part hath the beleuer with the infidel? Or how agreeth the temple of God with Images For ye are the temples of the liuing God, as God himselfe hath said: I will dwel among them, and walke among them, and I will be their God, and they shall be my people, wherfore come out from among them, and seperate your selues from them (sayth the Lorde) and touch none vncleane thing, so

4. Reg. 2.

Ierem. 20

Hebre. 11.

2. Cori. 6.

Leuit. 6.

Esay. 52.

will I receiue you, and will be a father vnto you, and ye shall be my sonnes and daughters, sayth the Lord almightie.

Iudith.12 Iudith that holy woman would not suffer her selfe to be defiled with the meates of ỹ wicked. Al the Saintes of God which truly feared God, when they haue bene prouoked to do any thing which they knew to be contrary to Gods law, haue chosen to dye, rather then to forsake the lawes of their God. Wherfore the Machabees put them selues in daunger of death, for the defence of the law, yea & at length dyed manfully in the defence of the same. If we do praise (sayth S. Augustine) the Machabees, and that with great admiration, because they did stoutly stande euen vnto death, for the lawes of their country: how much more ought we to suffer all thinges for our Baptisme, for the sacrament of the body and bloud of Christ: &c. But the supper of the Lord, such a one (I meane) as Christ commaundeth vs to celebrate, the Masse vtterly abolisheth and corrupteth most shamefully.

2 Mach.7

Cont.2. ep.gaudē tij cap.23

H. Latimer. Who am I, that I shoulde adde any thing to this, which you haue so well spoken. Nay, I rather thank you that

that you haue vouchsafed to minister so plentifull armour to me, being otherwise altogether vnarmed, sauyng that he can not be left destitute of helpe, which rightly trusteth in the helpe of God. I onely learne to die in reading of the new testament, and am euer now and then prayeng vnto my God, that he wil be an helper vnto me, in tyme of nede. Psalm. 9.

'Seyng you are so obstinately set agaynst the Masse, that you affirme, because it is done in a toung not vnderstanded of the people, & for other causes, I cannot tell what, therefore it is not the true sacrament ordayned of Christ: I begyn to suspect you, that you think not catholikly of Baptisme also. Is our baptisme which we do vse, in a toūg vnknowen to the people, the true baptisme of Christ, or no? If it be, then doth not the straūge toung hurt the Masse. If it be not the baptisme of Christ, tell me how were you baptised? Or whether ye wyl (as the Anabaptists do) that all which were baptised in Latin, should be baptised agayne in the English toung. Antoniā. Obiect. 13

N. Ridley. Although I would wish Baptisme to be geuen in the vulger toung for the peoples sake, which are present, that they maye the better vnderstande theyr owne profession, and also be more able to teache their Children the same, yet notwithstanding there is not lyke necessitie Answer.

of the vulgar toung in Baptisme, as in the Lordes supper. Baptisme is geuen to children, who by reason of their age are not able to vnderstand what is spoken vnto them, what toung soeuer it bee. The Lordes supper is and ought to be geuen to them that are ware. Moreouer, in baptisme which is accustomed to be geuen to children in the Latin toung, all the substantial poyntes (as a man would say) which Christ commaunded to be done, are obserued. And therefore I iudge, that baptisme to be a perfect and true baptisme, and that it is not onely not needefull, but also not lawfull for any man so Christened, to be Christened againe. But yet notwithstanding, they ought to be taught the Catechisme of the Christen fayth, when they shall come to yeares of discretion: Which Catechisme, whosoeuer despiseth or wyl not desirously embrace, & willingly learne, in my iudgement he playeth not the part of a Christian man. But in the popish Masse are wanting certayne substancials: that is to saye, thynges commaunded by the word of God to be obserued in ministration of the Lordes Supper: of the which ther is sufficient declaration

ration made before.

H. Latimer. Wher you saye, I woulde wishe: surely I would wish, that you had spoken more vehemently, and to haue sayd it is of necessitie, that all thinges in the cõgregacion should be done in the vulgar toung, for the edefying and comfort of them that are present. Notwithstanding that the childe it selfe is sufficiently baptised in the Latine toung.

For so much as I perceiue you are so stiffelye (I wyll not say abstinately) bent, and so wedded to your own opinion, that no gentle exhortations, no wholsome counsailes, no other kynd of meanes can call you home to a better mynde: ther remayneth, that which in lyke cases was wont to be the onely remedye agaynst stiffenecked and stubburn persons, that is, you must bee hampered by the lawes, and compelled eyther to obey whether ye wyll or no, or els to suffer that which a Rebell to the lawes ought to suffer. Do you not know that whosoeuer refuseth to obey the lawes of ỹ realme, bewrayeth him selfe to be an enemy to his countrey? Do you not know that this is the readyest way to styrre vp sedition and ciuyl warre? It is better that you should beare your own syn, then that through the example of your breach of the cõmon lawes, the common quiet should be disturbed. How can you say, you wyll be the Queenes true subiect, when as you do openly professe that you wyll not keepe her lawes? Antoniã. Obiec. 14

Answer. N. Ridley. O heauenly father, the father of all wisdome, vnderstanding, and true strength, I beseech thée for thy onely sonne our sauiour Christes sake, looke mercifully vpon me wretched creature, and send thine holye spirite into my breast, that not onely I maye vnderstande accordyng to thy wisdome, how this pestilent and deadly dart is to be borne of, and with what answer it is to beaten backe, but also whē I must ioyne to fight in the fielde for the glorie of thy name, that then I being strēgthened with the defence of thy right hande, maye manfully stande in the confession of thy fayth, and of thy truth, and continue in the same vnto the ende of my life, through the same our Lord Iesus Christ. Amen.

Now to the obiection. I graunt it to be reasonable, that he which by wordes and gentlenesse cannot be made yelo to that is right and good, should be bridled by the strait correction of the lawes: that is to say, he that wyll not be subiect to Gods word, must be punished by the lawes. It is true that is commonly sayde: He that will not obey the Gospel, must be tamed and taught by rigour of the lawe. But

these

these thinges ought to take place against him which refuseth to do that is right and iust, accordyng to true godlynes: not against him which cannot quietlye beare superstition, & the ouerthrow of Christes institucions, but doth hate & detest from his hart such kinde of procedinges, & that for the glory of the name of God. To ỹ which ye say a transgressor of the cõmon lawes bewraieth him selfe to be an enemy of his country: surely a man ought to loke vnto the nature of the lawes, what maner of lawes they be which are broken. For a faithfull Christian ought not to thinke a like of al maner of lawes, but that saying ought onely truly to be vnderstanded of such lawes as be not contrarye to Gods word. Otherwise, whosoeuer loueth their country in truth, (that is to say in God) he wyll alwayes iudge (if at any tyme the lawes of God and man be the one contrarie to the other) that a man ought rather to obey God then man. And they ỹ think otherwise, & pretend a loue to their country, forasmuch as they make their coũtry to fight as it were against God, in whom consisteth the onely state of the countrey: surely I do thinke ỹ such are to be iudged Actes. 4.

most deadly enemies and Traitours to their country. For they that fight against God, which is the safety of their country, what do they els but go about to bring vpon their countrey a present ruine and destruction? But they ỹ do so are worthely to be iudged enemies to their country, & be traitors of the realme. Therfore. &c.

But this is the readiest way (ye say) to stirre vp sedition to trouble the quiet of the common wealth, therefore are these thinges to be repressed in time by force of lawes. Behold, Sathan doth not cease to practise hys olde guiles and accustomed subtilties. He hath euer thys dart in a readynes to whorle against his aduersaries, to accuse them of sedition, that hee may bring them (if he can) in daunger of the higher powers: For so hath he by his ministers alwaies charged the Prophets of God. Achab sayd vnto Elias, Art thou he that troubleth Israell? The false Prophetes also complayned to their Princes of Hieremy, that his wordes were seditious and not to bee suffered. Did not the Scribes & Pharisies falsely accuse Christ as a seditious person, and one that spake against Ceasar? Did they not at the last cry,

Sathan & hys ministers do al wayes charge the godly with sedition.

3. Reg. 18.

Iere. 26.

Luke. 23.

cry, If thou let this man go, thou art not Ceasars friend: The Oratour Tertullus how doth hee accuse Paule before Felix the hye Deputie: We haue found thys man (sayth he) a pestilent fellow, and a stirrer of seditiō vnto al the Iewes in the whole world. &c. But I pray you, were these men as they were called, seditious persons, Christ, Paule, and the Prophetes: God forbyd. But they were of false men falsely accused. And wherefore I praye you: but because they reproued before the people their guiles, superstition, and deceytes. And when the other could not beare it, and would gladly haue had them taken out of the way, they accused them as seditious persons, and troublers of the cōmon wealth, that being by this meanes made hateful to the people and Princes, they might the more easely bee snatched vp to be tormented and put to death. But howe farre they were from all sedition, their whole doctrine, lyfe, and conuersation doth well declare. For that which was obiected last of all, that he cannot be a faythfull subiect to hys Prince, which professeth openly that he wyl not obserue the lawes which the Prince hath made: Iohn. 19. Actes. 24

here

Here I would wish that I might haue an indifferent Iudge, and one that feareth God, to whose iudgement in this cause I promise I wyll stand. I aunswer therefore, a man ought to obey his Prince, but in the Lord, and neuer against the Lord. For he ỹ knowingly obeyeth hys Prince against God, doth not a duty to ỹ Prince, but is a deceyuer of the Prince, and an helper vnto him to worke his owne destruction. He is also vniust, which geueth not the Prince that is the Princes, and to God that is Gods. Here commeth to my remembrance that notable saying of Valentinianus the Emperor, for chusing the bishop of Millaine: Set him (saith he) in the bishops seate, to whom if we (as man) do offend at any time, we may submit our selues. Policarpus the most constant Martyr, when he stode before the chiefe Ruler, and was commaunded to blaspheme Christ, and to sweare by the fortune of Ceasar. &c. he answered with a milde spirit: We are taught (sayth he) to geue honour vnto Princes, and those powers which be of God, but such honor as is not contrary to Gods religion.

Theodo. eccle. hist. li. 4. ca. 5.

Euse. eccl hist li. 4. cap. 4.

Niceph. lib. 3 cap. 35.

Hitherunto ye see good father, how I haue

haue in wordes onely made (as it were) a flourish before the fight, which I shortly looke after, and howe I haue begonne to prepare certayne kyndes of weapons to fyght against the aduersaries of Christ, and to muse with my selfe how the dartes of the old enemy maye be borne of: and after what sorte I may smite him agayne with the sword of the spirite. I learne al- Ephes. 6.
so hereby, to be in vre with armour, and to assay how I can go armed.

In Tyndall where I was borne, not farre from the Scottish borders, I haue knowen my countrey men watch nyght and daye in theyr harnesse, such as they had, that is, in their Jackes, and their speares in their handes (you call them northen gads) specially when they had any priuy warning of the comming of the Scots. And so doyng, although at euery such bickerings some of them spent their liues, yet by such meanes like pretie men they defended their countrie. And those that so died, I thinke, that before God they dyed in a good quarel, and their offspring & progeny all the countrie loued them the better for their fathers sakes. And in the quarel of Christ our sauiour, in the defence

of

of his own diuine ordinances, by ẏ which he geueth vnto vs life & immortality: yea in the quarel of faith & Christian religion wherin resteth our euerlasting saluation, shall we not watch? Shall we not go alwaies armed: euer loking when our aduersary (which like a roring Lion sœketh whom he may deuour) shal come vpõ vs by reason of our slothfulnes? Yea, and wo be vnto vs, if he can oppresse vs at vnwares, which vndoubtedly he wil do, if he find vs slæping. Let vs awake therfore I say, & let vs not suffer our house to be broken vp. Resist the Deuil (saith S. James) and he wil flye from you. Let vs therfore resist him manfully, and taking the crosse vpon our shoulders, let vs folow our captaine Christ, who by his own bloud hath dedicated & halowed ẏ way which leadeth vnto the father, ẏ is to the light which no man can attain, the fountain of euerlasting ioyes. Let vs folow I say, whether he calleth & alloureth vs, ẏ after al these afflictions, which last but for a moment, wherby he trieth our faith as gold by ẏ fire, we may euerlastingly raigne & triumph with him in the glory of his father, & ẏ through the same our Lord Jesus Christ, to whom

1. Peter. 5

Iames. 4.

1. Tim. 6.

with

with the father & the holy Ghost be all honour & glory now & for euer. Amen. Amen

God father, forasmuch as I haue determined wt my self, to poure forth these my cogitacions into your bosom, here me thinketh I see you sodainly lifting vp your head towards heauen, after your maner, & then loking vpon me wt your prophetical countenaunce, & speaking vnto me wt these or like words: Trust not my sonne (I beseech you vouchsafe me the honor of this name, for in so doing I shal thinke my selfe both honored & loued of you) trust not I say my sonne to these word weapons: for the kingdome of God is not in words, but in power. 1. Cori. 4.

And remember alwaies the words of the Lord, Do not imagin afore hand what and how you wyl speake, for it shalbe geuē you euē in that same houre what ye shal speake, for it is not ye that speake, but the spirit of your father which speaketh in you. Math. 10. Mark. 11.

I pray you therfore father pray for me, ỹ I may cast my whole care vpō him, & trust vpon him in al perils. For I know, & am surely perswaded, ỹ whatsoeuer I can imagin or thinke afore hand, it is nothing, except he assist me with his spirit when the time is. I beseech you therfore father pray for me, that such a complete harnes of the spirit, Ephes. 6.

such

such boldnes of mynde maye bee geuen vnto me, that I may out of a true fayth say with Dauid: I wyll not trust in my
Psal. 44. bow, and it is not my sword that shall saue
Psal. 147. me. For he hath no pleasure in the strength of an horse, &c. But the Lordes delight is in them that feare hym, and put hys trust in his mercy. I beseech you pray, pray, that I may enter this fight, onely in the name of God: and that when all is past, I being not ouercome, through his gracious ayde, maye remayne and stande fast in him, tyll that day of the Lord in the which to them that obtaine the victorie shall be
Apoca. 2. geuen the lyuely Manna to eate, and a triumphant crowne for euermore.

Now Father, I pray you helpe mee to buckle on this geare a litle better: for you know the dæpenes of Sathan, beyng an
Apoc. 2. old soldiour, and you haue collered wyth him ere nowe: blessed bee God that hath euer ayded you so well. I suppose he may well hold you at the bay, but truly he wyl not bee so wyllyng (I thinke) to ioyne with you, as with vs yonglynges. Syr, I beseech you, let your seruaunt reade this my babling vnto you, and now and then as it shall seeme vnto you best, let your

pen

pen runne on my booke, spare not to blot my paper, I geue you good leaue.

As touching this Antoniane, whom I haue here made mine aduersarie, lest peraduenture any imaginacion might cary you amisse, and make yon thinke otherwise then I ment: know you that I haue alluded to one Antonie a most cruell Bishop of thye Arianes, and a very violent persecuter of them that were Catholique, and of a right iudgement. To whō Hunericus a Tyraunt of the Vandales, knowing Antonies fearcenes committed his whole autoritie, that he should either turn the Christians which beleued well, vnto his false Religion: or els to punish and torment them at his pleasure. Which thing Antonius tooke in hand to do, and executed the same against two most Godlye Byshops, and most constaunt in the doctrine, which was according to godlynes. The name of the one was Eugenius an aged man, the other was named Habet deum. This latter as it appeared by Victors historie of the persecutions of the Vandales, both the Tyrant and the false counterfait Bishop desired much to haue turned vnto their most pestilent heresie.

Victor. lib. 3. de persecut. Aphricæ

Titus. 1.

This

This Habet deum was bishop of the City Tamallune wher Antonie had beene bishop before. And when Antony had vexed him (as the storye sayth) with diuers and sundrie persecutions, and had found the souldiar of Christ alwaies constaunt in his confession: it is sayd, that at length in a great rage he swore, and sayd to his friendes on this wise: If I make him not of my religion, then am I not Antonie. It is incredible what harmes and troubles he put him to, what crueltye he practised against him, and it were to long nowe to describe the same vnto you. But the man of God stode alwayes vnmoueable, and in the confession of Christes faith remained euer vnto the ende the constaunt and vnfoyled souldyar of Christ. This good Bishop Habet deum I praie to God our heauēly father, to geue me grace, that I may faithfully folow, thorough our Lord Jesus Christ. Amen.

H. Latimer. Syr I haue caused my man not onely to reade your armour vnto me, but also to write it out: for it is not onely no bare armour, but also well buckled armour. I see not how it could be better. I thanke you euen from the bottom of my

hart

hart for it, and my prayer you shall not lacke, trusting that ye do the lyke for me. For in deede ther is the helpe. &c. Many thinges make confusion in memorie. And if I were as wel learned as was Saynct Paul, I would not bestow much amongst them, further then to gaul them, and spurgall to, when & wher as occasion were geuen, and matter came to minde: for the law shall be their shoot anker, staye, and refuge.

(*)

Fare you well in Christ.

F. I.

# ¶ TO THE READER.

VNderstand (good Reader) that this great Clarke and blessed Martyr bishop Nicolas Ridley, sought not (by setting forth this notable godly peece of learned worke) the vayne glory of the world, nor temporall friendshyp of men for his present aduauncement, much lesse he haunted hereby for Bishoprickes and benefices, as all his aduersaries (the ennemies of Christes truth and ordinance) the Papistes commonly do: But hauing consideration of the great charge of soule cōmitted vnto him, and of the accompt therof which the iustice of God would require at his handes, intending therwithal to be found blameles in the great day of the Lord, seing he was put a part to defend the Gospell: He not onely forsooke landes, goodes, world, friendes, and hymselfe wythall, and testified the truth specified in this booke by his learned mouth in the open presence of the world: but also (to leaue a sure monument and loue token vnto his flocke) he hath registred it by hys own pen in this forme ensuyng, and sealed it vp with his blood. Forasmuch then as he hath approued him selfe no vayne disputer, no weathercocke, nor hipocrite, seing he hath willingly geuen his lyfe for the truth: And in asmuch also as his loue and most constant Christian conscience speaketh freely vnto thee, gentle Reader: I beseech thee for Christes sake & thine owne, lend him thine indifferent hart and pacient hearing.

☞

# ¶ A briefe Treatise vpon the Lordes Supper, penned by the sayd D. Ridley, a little before hys death.

☞

MAny thynges confounde a weake memory: A fewe places well weighed and perceaued, lyghten the vnderstanding. Truth is ther to be serched, wher it is certain to be had. Though God doth speake the truth by man, yet in mans word which God hath not reuealed to bee his, a man maye doubte, without mystrust in God. Christ is the truth of God reuealed vnto man from heauen by God hym selfe, and therefore in his worde the truth is to be founde, which is to be embraced of al that be his. Christ byddeth vs aske, and we shall haue: search, and we shall fynde: knocke, & it shal be opened vnto vs. Therfore O heauenly father, the author and fountayne of all truth, the bottomlesse sea of all vnderstanding, send downe, we beseech thee, thy holy spirite into our hartes, and lyghten our vnderstandyng with the beames of thy heauenly grace. We aske

The blessed Martirs praier

thée this, O mercyfull Father, not in respect of our desertes, but for thy deare sõne our sauiour Jesus Christes sake. Thou knowest, O heauenly Father, that the controuersye about the Sacrament of the blessed body and bloud of thy deare sonne, our sauiour Jesu Christ, hath troubled not of late onely the church of Englande, Fraunce, Germanye, and Italye, but also many yeares ago. The fault is ours (no doubt) thereof, for wee haue deserued thy plague. But (O Lord) be mercyfull, and relieue our myserie with some lyght of grace. Thou knowest (O Lord) how this wicked world rolleth vp and downe, and rœleth to & fro, & careth not what thy wyl is, so it may abyde in wealth. If truth haue wealth, then who are so stout to defende the truth, as they? But if Christes crosse be layd on truthes backe, then they vanysh awaye straight, as ware before the fire. But these are not they, O heauenly father, for whõ I make my most mone, but for those lilly ones, O Lord, which haue a zeale vnto thée: those I meane, which would and wish to know thy wyll, and yet are letted, holden backe, and blinded by the subtilties of Sathan and hys

Truth in time of affliction hath few friendes.

Mini-

Ministers, the wickednes of this wretched world, and the sinful lustes and affections of the flesh. Alas Lord, thou knowest that we bee of our selues but flesche, wherein there dwelleth nothing that is good. How then is it possible for man without thee (O Lord) to vnderstand thy truth in deede? Can the naturall man perceiue the wil of God? O Lord, to whom thou geuest a zeale of thee, geue them also (we beseech thee) the knowledge of thy blessed will. Suffer not them (O Lord) blindly to be lead, for to striue against thee as thou diddest those (alas) which crucified thine own sonne: Forgeue them (O Lord) for thy deare sonnes sake, for they know not what they do. They do thinke (alas, O Lorde) for lacke of knowledge, that they do vnto thee good seruice, euen when agaynst thee they do most extremly rage. Remember, O Lorde (we beseeche thee) for whom thy Martyr Steuen dyd pray, and whom thyne holy Apostle Paul did so truly and earnestly loue: that for their saluation, he wished him selfe accursed for them. Remember (O heauenly father) the prayer of thy deare sonne our sauiour Christ vpon the crosse, when he

1. Cori. 2.

Iohn. 16.

Actes. 7.

Roma. 9.

Luke. 23.

sayd vnto thée: O father forgeue them, they know not what they do. With this forgeuenesse, O good Lord, geue me, I beseech thée, thy grace, so here briefely to set forth the sayinges of thy sonne our Sauiour Christ, of his Euangelistes, and of his Apostels, that in this aforesaid controuersy, the lyght of the truth, by the lanterne of thy word maye shyne vnto all them that loue thée.

Of the Lordes last supper do speake expressely the Euangelistes, Mathew, Marke, and Luke: but none more plainly nor more fully declareth the same, then doth S. Paule, partely in the tenth chapter, but especially in the .xi. chapter of his first epistle to the Corinthians. As Mathew and Marke do agrée much in words, so doo likewise Luke and S. Paul. But all .iiij. no doubt, as they were al taught in one schole, and inspired with one spirit, so taught they one truth. God graunt vs to vnderstand it well. Amen. Mathew setteth forth Christes Supper thus.

Math. 26

When euen was come, hee sat downe with the xij. &c. As they dyd eate, Iesus tooke bread, and gaue thanks, brake it, and gaue it to his disciples, and sayde: Take, eate, This is my bodye. And he tooke the cup and gaue thanks, gaue it to them, say-

saying: Drinke ye all of this, for this is my bloud of the new Testament, that is shed for manye, for the remission of synnes. I say vnto you, I wyll not drincke hence forth of thys fruite of the vyne tree, vntyll that day, when I shall drincke that new in my fathers kingdome. And when they had sayd grace, they went out. &c.

Now Marke speaketh it thus.

And as they did eate, Jesus tooke bread, blessed, & brake, and gaue to them & sayd: Take eate, this is my body. And tooke the cup, gaue thanks, and gaue it to them, and they all dranke of it. And he sayd vnto them: This is my bloud of the new Testament, which is shed for many. Verely I say vnto you, I wyll drynke no more of the fruit of the vyne, vntyll that daye, that I drynke that new, in the kingdome of God. Mark, 14

Here Mathew and Marke do agrée not onely in the matter, but also almost fully in the forme of wordes. In Mathew, gaue thankes. Marke hath one worde, Blessed: which signifieth in this place all one. And wher Mathew sayth: Drinke ye all of this: Marke sayth: they all dranke of it. And wher Mathew sayth: of this friute of the vyne: Marke leaueth out the word (this) and sayth, of the frute of the vyne.

Now let vs sée likewyse what agrée-ment in forme of wordes is betwene S. Luke and S. Paule. Luke writeth thus:

Ye tooke bread, gaue thankes, brake it, & gaue it to them, saying: This is my body which is ge- Luke, 22.

uen for you. This do in the remembraunce of me. Likewise also when he had supped, he tooke the cup saying: This cup is the new Testament in my bloud, which is shed for you.

Saint Paule setteth foorth the Lordes Supper thus:

1. Cor. 11. The Lord Jesus, the same night in the which he was betrayed, tooke bread, and gaue thankes, and brake, and sayd: Take, eate, this is my body which is broken for you. This do in remembrance of me. After the same maner he tooke the cup whē supper was done, saying: Thys cup is the newe Testament in my bloud. This do as often as ye shall drinke it in the remembraunce of me. For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lordes death vntil he come.

Here wher Luke sayth, which is geuen: Paule saith, which is broken. And as Luke addeth to the wordes of Paule spoken of the cup, which is shed for you: so likewise Paule addeth to the words therof, This do, as often as you shall drinke it in the remembraunce of me. The rest that followeth in S. Paule both ther and in the. 10. chap. pertaineth vnto the right vse and doctrine of the Lordes supper.

Thus the Euangelistes and S. Paule haue rehearsed the wordes and worke of Christ, whereby he dyd institute and ordayne this holy sacrament of his body and bloud,

bloud, to be a perpetuall remembraunce vnto his commyng again of him selfe (I say) that is of his body geuen for vs, and of his bloud shed for the remission of syns. But this remembraunce which is thus ordayned, as the autor therof is Christ (both God and man) so by the almightie power of God, it farre passeth all kyndes of remembrances, that any other man is able to make, either of him selfe or of any other thing. For whosoeuer receiueth this holy Sacrament thus ordayned in remẽbrance of Christ, he receyueth therewith eyther death or lyfe. In this I trust we do all agree. For S. Paule sayth of the godly receiuers in the .x. chap. of his first Epistle vnto the Corinthians: The cup of blessing which we blesse, is it not the partaking or felowship of Christes bloud? And also he sayth. The bread which we brake (and meaneth at the Lords table) is it not the partaking or fellowship of Christes body? Now the partaking of Christes body and of his bloud vnto the faithfull and godly, is the partakyng or fellowshyp of lyfe and immortalitie. And agayne of the bad and vngodly receauers, sayng Paule as playnly sayth thus: He that eateth of this bread, 1. Cor. 10. 1. Cori. 11.

bread, and drinketh of this cup vnworthely, is giltie of the body and bloud of the Lorde.

Note. O how necessary then it is, if we loue life, and would eschue death, to trye and examine our selues, before we eate of this bread, and drinke of this cup: for els assuredly, he that eateth and drinketh thereof vnworthely, eateth and drinketh his own damnacion, because he esteemeth not the Lordes body: that is, he reuerenceth not the Lordes body with the honour that is due vnto him. And that which was said, that with the receypt of the holy Sacrament of the blessed bodye and bloude of Christ, is receaued of euery one good and bad, either life or death, it is not ment that they which are dead before God may here by receyue life: or the lyuing before God can hereby receaue death. For as none is méete to receaue natural foode wherby the natural life is nourished, except he be born and liue before: so no man can fede (by the receipt of this holy sacrament) of the foode of eternal lyfe, except he be regenerated and borne of God before. And on the other side, no man here receyueth damnacion which is not dead before.

Thus hetherto wythout all doubt, God is my

is my witnes, I say so far as I do know, there is no controuersy among them that be learned in the church of England (concerning the matter of this sacrament) but all do agrée, whether they be new or old: And to speake playn, and as some of them do odiously call either other, whether they be Protestantes, Papistes, Pharisеis, or Gospellers. And as all do agrée hetherto in the aforesayd doctrine, so all doo detest, abhorre and condemne the wicked heresy of the Messalonians, which otherwyse be called Eutichetes, which sayd that the holy sacrament can neither do good nor harme. All do also condemne those wicked Anabaptists, which put no differēce betwene the Lordes table and the Lordes meate, and their owne. And because charitye would that we should (if it bee possible, and so far as we may with the sauegarde of good conscience, and mayntenaunce of the truth) agrée with all men: therefore me thinkes, it is not charitably done to burthen any man (either newe or old, as they cal thē) further, then such as do declare them selues to dissent from that we are perswaded to be truth, or pretend ther to to be controuersies, wher as none such

are in

Charity will belye no man.

are in dæde: & so to multiply the debate, the which the more it doth increase, the further it doth depart from the vnitie that the true Christian should desyre.

And againe, this is true, that truth neyther nædeth nor will be maintained with lies. It is also a true prouerbe, that it is euen synne to lye vpon the Deuill: for though by thy lye thou doest sæme neuer so much to speake agaynst the deuill, yet in that thou lyest, in dæde thou workest the deuils worke: thou doest him seruice, and takest the Deuils part. Nowe whether then they do godly and charitably, which either by their pen in writing, or by their wordes in preaching, do beare the symple people in hand, that those which thus do teach and beleue, do go about to make the holy Sacrament (ordayned by Christ him selfe) a thing no better then a pæce of common bread: or that doo saye, that such do make the holy Sacrament of the blessed body and bloud of Christ nothing els but a bare signe or a figure, to represent Christ none otherwise then the Iuye bush doth represent the wyne in a Tauerne, or as a vile person gorgiously apparelled, may represent a kyng or a prince

The slaunderous lies of the Papistes.

prince in a play: Alas let men leaue lying and speake the truth euery one, not onely to his neighbor, but also of his neighbour, for we are members one of an other, saith S. Paule. The controuersie (no doubt) which at this day troubleth the Church (wherin any meane learned man, either olde or newe doth stande in) is not, whether the holy Sacrament of the body and bloud of Christ is no better then a pece of cõmon bread or no: or whether the Lords table is no more to be regarded, then the table of any earthly man or no: or whether it is but a bare signe or figure of Christ and nothing else or no. For all do graunt, that S. Paules wordes do require, that the bread which we break, is the partaking of the body of Christ, and also do graunt hym that eateth of that bread, or drinketh of that cup vnworthelye, to be giltie of the Lordes death, and to eate and drinke his owne damnation, because he estæmeth not the Lordes body. All do graunt, that these wordes of S. Paule (whan he sayth: If we eate, it auantageth vs nothing: or if we eate not we want nothing therby) are not spoken of the Lords table, but of other common meates. Ephes. 5. 1. Cori. 8.

Thus

wherein the controuersy consisteth.

Thus then hetherto yet wee all agrée. But now let vs sée wherin the dissention doth stande. The vnderstandyng of that wherin it doth chiefly stand, is a step to to the true searching foorth of the truth. For who can séeke well a remedye, if hee know not before, the disease? It is neyther to be denyed nor dissembled, that in the matter of this sacrament there be diuers pointes, wherein men counted to be learned, cannot agrée. As whether there be any transubstantiacion of the bread or no? Any corporall and carnal presence of Christes substance or no? Whether adoration onely due vnto God, is to be done to the Sacrament or no? And whether Christes body be ther offered in déede vnto the heauēly father by the Priest or no? Or whether the euyll man receyueth the naturall body of Christ or no? Yet neuertheles, as in a man diseased in diuers partes, commonly the originall cause of such diuers diseases, which is spread abroad in the body, do come from one chiefe member, as from the stomacke, or from the head: euen so all those fyue aforesayd pointes doo chiefely hang vpon thys one question, which is, what is the matter

of

of the Sacrament, whether it is the naturall substaunce of bread, or the naturall substaunce of Christes owne bodye? The truth of this question truly tried out and agreed vpon, no doubt shall cease the controuersy in all the rest. For if it bee Christes own natural body, borne of the Virgin, then assuredly (seing that al learned men in England, so far as I knowe, both new and old, graunt there to be but one substance) then I say they must nedes graunt Transubstantiation, that is, a chaunge of the substaunce of bread, into the substance of Christes body: Then also they must graunt the carnall and corporall presence of Christes body: Then must the sacrament bee adored with the honour due vnto Christ him selfe, for the vnitie of the two natures in one person: Then if the Priest do offer the sacramēt, he doth offer in dede Christ him self: And finallye the murtherer, the adulterer or wicked man, receyuing the Sacrament, must nedes there receiue also the naturall substance of Christes own blessed body, both flesh and bloud.

Now on the other side, if after the truth shall be truly tryed out, it be founde that the

the substaunce of breade is the naturall substaunce of the Sacrament, although for the chaunge of the vse, office and dignitye of the bread, the bread in dede is sacramentallye chaunged into the body of Christ, as the water in Baptisme is sacramentally chaunged into the fountaine of regeneration, and yet the naturall substance therof remayneth all one, as was before: if (I say) the true solucion of that former question (wherupon all these contouersies do hang) be, that the naturall substaunce of bread is the materiall substance in the Sacrament of Christes blessed body: then must it nedes follow, of the former proposicion (confessed of all that be named to be learned, so farre as I do knowe, in England) which is, that ther is but one materiall substance in the Sacrament of the body, and one onely likewise in the Sacrament of the bloud: that ther is no such thing in dede and in truth, as they call Transubstanciacion (for the substance of bread remayneth still in the Sacrament of the body): then also the naturall substance of Christes humane nature, which he toke of the virgin Mary, is in heauen, where it raigneth nowe in glo-

rie,

rye, and not here inclosed vnder the forme of bread: Then that godly honour which is onely due vnto God the Creatour, and may not be done vnto the creature without Idolatrye and sacrilege, is not to bee done vnto the holye Sacrament: Then also the wicked, I meane the impenitent murtherer, aduouterer, or suche lyke, doo not receaue the naturall substance of the blessed bodye and bloude of Christ. Finally then doth it follow, that Christes blessed body and bloud, which was once onely offered and shed vpon the crosse, being auaylable for the synnes of all the whole world, is offred vp no more in the naturall substance therof, neither by the priest nor any other thing. But here before we go any further to search in this matter, and to wade (as it wer) to search and try out (as we may) the truth hereof in the scripture, it shall do well by the way, to know, whether they that thus make answer & solution vnto the former principall question, do take away simplie and absolutely the presence of Christes body and bloud from the Sacrament ordayned by Christ, and duely ministred according to his holy ordinaunce and insti-

tution of the same. Undoubtedly they do deny that vtterly, either so to say, or so to meane. Hereof if any man doo or wyll doubt, the bookes which are written already in this matter of them, that thus do answer, wyl make the matter plaine.

what kind of presence is to bee graũted in the Lords supper.

Now then you wyll say, what kynde of presence do they graunt, and what do they denye? Briefly they denie the presence of Christes body in the naturall substance of his humane and assumpt nature, and graunt the presence of the same by grace: that is, they affirme and say, that the substaunce of the naturall body and bloud of

Math. 24 Christ is onely remaining in heauen, and so shal be vnto the later day, when he shal come agayne in glory (accompanied with the Angels of heauen) to iudge both the quicke and the dead. And the same natural substance of the very body and bloud of Christ, because it is vnited vnto the diuine nature in Christ the seconde person

John. 6. of the Trinitie: therfore it hath not onely lyfe in it selfe, but is also able to geue and doth geue lyfe vnto so many as be or shal be partakers therof: that is, to all that doo beleue on hys name, whych are not

John. 1. borne of bloud (as S. John sayth) or of the

the wyll of the flesh, or of the wyl of man, but are borne of God: though the selfe same substance abide stil in heauen, and they for the time of their pilgrimage dwel here vpon earth: By grace (I say) that is, by the gyft of thys lyfe (mencioned in John) and the properties of the same, mete for our pilgrimage here vpon earth, the same body of Christ is here present with vs. Euen as for example, we saye, the same Sunne which (in substance) neuer remoueth his place out of the heauens, is yet present here by his beames, light, and naturall influence, wher it shineth vpon the earth. For Gods word and his Sacramentes be (as it were) the beames of Christ, which is Sol iusticiæ, the Sunne of ryghteousnes. Iohn. 6. Malac. 4.

Thus hast thou heard, of what sort or sect so euer thou be, wherin doth stand the principall state and chiefe point of all the controuersies which do properly pertaine vnto the nature of this Sacrament. As for the vse therof, I graunt there be many other thinges wherof here I haue spoken nothing at all. And now least thou iustly mayest complayne and say, that I haue in openyng of this matter done no-

thing els but digged a pyt, and haue not shut it vp: or opened the booke, and haue not closed it agayne, or els to call me as thou listest, as Neutrall, Dissembler, or what soeuer els thy lust and learning shal serue thee to name me worse: Therfore here now I wyll by Gods grace, not onely shortly, but also clearly and playnly as I can, make thee now to know whether of the foresayd two answers to the former principal state and chiefe poynt, doth like me best. Yea and also I wyll holde all those accursed, which in this matter that now so troubleth the Church of Christ, haue of God receiued ỹ key of knowledge, and yet go about to shut vp the dores, so that they them selues wyll not enter in, nor suffer other that would.

And for myne owne part, I consyder, both of late what charge and cure of soule hath bene committed vnto me, whereof God knoweth, how soone I shalbe called to geue accompte: and also now in this world, what peril & daunger of the lawes (concerning my life) I am now in at this present tyme: What follye were it then for me, now to dissemble with God, of whom assuredly I looke & hope by Christ to haue

to haue euerlasting life: Seing that such charge and daunger (both before God and man) do compasse me in rounde about on euery syde: Therefore (God wylling) I will frankly and freely vtter my mynde, and though my body be captiue, yet my toung and my pen (as long as I maye) shall freely set foorth that which vndoubtedly I am perswaded to be the truth of Gods woord. And yet I will do it vnder this protestation, call mee a Protestant who list, I passe not thereof.

A protestation.

My protestation shall be thys: that my minde is and euer shall be (God willing) to set foorth syncerely the true sence and meanyng (to the best of my vnderstãding) of Gods most holy woord, & not to decline from the same, either for feare of worldly daunger, or els for hope of gayne. I do protest also due obedience and submission of my iudgement in this my writing, and in all other myne affaires vnto those of Christes church, which be truly learned in Gods holy woord, gathered in Christes name, and guided by his spirit. After this protestation, I do plainly affirme and say, that the seconde answer made vnto the chiefe question and principal poynt, I am

An answer to the chief question.

perſwaded to be the very true meaning and ſence of Gods holye woorde: that is, that the naturall ſubſtaunce of bread and wyne is the true materiall ſubſtaunce of the holy ſacrament of the bleſſed body and bloud of our ſauiour Chriſt: and the places of ſcripture whereupon this my faith is grounded, be theſe, both concerning the ſacramēt of the body, and alſo of the bloud.

First, let vs repeate the beginnyng of the inſtitution of the Lordes Supper, wherein all the thrée Euangeliſtes and S. Paule almoſt in woordes do agrée, ſaying that Ieſus tooke bread, gaue thankes, brake, and gaue to the diſciples ſaying, take, eate, This is my body. Here it appeareth plainly, that Chriſt calleth very bread his body. For that which he tooke was verye bread (in this all men do agrée) and that which he tooke, after he had geuen thanks he brake, and that which he tooke, brake, and gaue to his Diſciples, he ſayd himſelf of it: This is my body. So it appeareth plainly that Chriſt called very bread hys body. But very bread cannot be his body in very ſubſtance, therfore it muſt nedes haue an other meaning, which meanyng appeareth plainly what it is, by the nert

Chriſt calleth verye bread hys body.

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sentence that followeth immediatly both in Luke and in Paule, and that is thys: Do this in remembraunce of me. Wherevpon it seemeth vnto me to bee euident, that Christ did take bread, and called it hys body, for that he would institute therby a perpetuall remembraunce of hys bodye, specially of that singuler benefite of our redemptiō, which he would then procure and purchase vnto vs by his body vpon the crosse. But bread retayning styll his own very naturall substance, may be thus by grace and in a sacramental signification, his body: whereas els the verye bread which he toke, brake, & gaue them, could not be in any wyse his naturall body, for that were confusion of substances. And therfore the very wordes of Christ, ioyned with the nert sentence folowyng, both enforceth vs to confesse ỹ very bread to remaine stil, and also openeth vnto vs, how that bread may be and is thus, by his diuine power, his body which was geuen for vs. But here I remember I haue read in some writers of the contrary optnion, which do deny, that that which Christ did take, he brake. For (say they) after hys taking he blessed it, as Mark doth speake,

Luke. 22. 1. Cor. 11.

Obiection

Mark. 14

and by his blessing he chaunged the natural substance of the bread; into the natural substance of his body: and so although he toke the bread & blessed it, yet because in blessing he chaũged the substance of it, he brake not the bread, which then was not there, but onely the forme thereof.

Aunswer. Unto this obiection I haue two playne answers, both grounded vpon Gods word. The one I wyll here rehearse: the other aunswer I will differ, vntill I speake of the Sacrament of the bloud. Myne aunswer here is taken out of the plain words of S. Paule, which doth manifestly confound this fantasticall inuention, first inuented (I wene) of Pope Innocentius, and after confirmed by the subtile sophister Duns, and latelye renued now in our dayes wyth an eloquent stile and much finenes of wyt. But what can crafty inuention, subtiltie in sophismes, eloquence or finenes of wit preuaile against the vnfallible word of God? What nede we to striue & contend what thing we breake, for Paul sayth, speaking vndoubtedly of the Lordes table: The bread (sayth he) which we breake, is it not the partaking or felowship of the Lords body? Wherupon it fo-

It is ment of a booke first set foorth vnder ỹ name of Marcus Antonius Constantius, & afterward of Steuen Gardener Bishop of Winchest.

it folowеth, that after the thankes geuing it is bread which we breake. And how often in the Actes of the Apostles is the Lordes supper signified by breaking of bread? They did perseuer (sayth S. Luke) in the Apostles doctrine, communion, and breaking of bread. And they brake bread in euery house. And again in an other place, When they were come together to breake bread. &c. S. Paule which setteth foorth most fully in his wryting both ỹ doctrine and the right vse of the Lords supper, and the sacramentall eating and drinking of Christes body and bloud, calleth it fiue times bread, bread, bread, bread, bread.

Actes. 2.
Ibidem.
Actes. 29.
1. Cor. 10.
1. Cor. 11.

The sacramental bread is the mysticall body, so it is called in scripture. 1. Cor. 10. as it is called the naturall body of Christ. But Christes mystical body is the cõgregation of Christians: Now no man was euer so fond, as to say that that sacramentall bread is transubstanciated and chaunged into the substaunce of the congregation. Wherfore no man should likewise thinke, or say, that the bread is transubstanciated and chaunged into the natural substance of Christes humane nature. But my mynde is not here to wryte what may

The secõd reason.
1. Cor. 10.

be

be gathered out of scriptures for this purpose, but onely to note here briefly those which seme vnto me to be the most plain places. Therfore contented to haue spoken thus much of the sacramẽtal bread, I will now speake a litle of the Lords cup.

The third argument.

And this shall be my third argument grounded vpon Christes owne wordes. The natural substaunce of the sacramental wyne remayneth still, and is the material substance of the sacrament of the blood of Christ: Therefore it is likewise so in the sacramental bread. I know that he that is of a contrary opinion, wil deny the former part of myne Argument: But I will proue it thus, by the playne wordes of Christ himselfe, both in Mathew and in Marke. Christes wordes are these: after the wordes said vpon the cup: I say vnto you (sayth Christ) I wil not drinke hencefourth of this fruit of the vyne tree, vntil I shall drinke that newe in my fathers kingdom. Here note how Christ calleth plainly his cup the fruit of the vyne tree. But the fruit of the vyne tree is very natural wyne: Wherfore the naturall substance of the wyne doth remayne still in the Sacrament of Christes bloud. And here in

Math. 26
Mark. 14

speaking

speaking of the Lords cup, it cometh vnto my remembraunce the vanitie of Innocentius his fantasticall inuencion, which by Paules words I did confute before, and here did promise somwhat more to speake and that is this: If the transubstanciation be made by this word (Blessed) in Marke sayd vpon the bread, as Innocentius that Pope did say: Then surelye seing that word is not sayd of Christ, neyther in any of the Euangelistes, nor in S. Paule vpon the cup: there is no transubstanciation of the wyne at al. For wher the cause doth faile, there can not folow the effect. But the sacramental bread and the sacramentall wyne, do both remaine in their naturall substance alike, and if the one be not chaunged, as of the sacramentall wyne it appeareth euidently: then ther is no such transubstantiacion in neither of thē both.

All that put and affirme this chaunge of the substaunce of bread and wyne into the substaunce of Christes body and bloud (called transubstãciation) do also say this chaunge to be made by a certaine forme of prescript wordes and none other. But what they be that make ỹ chaunge, either of the one or of the other, vndoubtedlye

euen

winchest. in the aunswer to the 48. obiection.

euen they ỹ do write most finely in these our dayes, almost confesse playnly, that they can not tell. For although they graunt to certaine of the old authors, as Chrisostome and Ambrose, that these wordes (This is my body) are the wordes of consecration of the sacrament of the bodye: yet saye they, these wordes maye well be so called, because they do assure vs of the consecration therof, whether it be done before these wordes be spoken or no.

But as for this their doubt (concerning the sacrament of the body) I let it passe. Let vs nowe consider the wordes which pertayne to the cup. This is first euident, that as Mathew much agreeth with Marke, and likewise Luke with Paule much agreeth herein in forme of wordes: so in the same, the forme of wordes in Mathew and Marke is diuers from that which is in Luke and Paule: the olde authors do most rehearse the forme of wordes in Mathew and Marke: because I wene they semed to them most cleare. But here I wold know, whether it is credible or no, that Luke and Paule, when they celebrated the Lordes supper with their Congregations, that they did not

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vse the same forme of wordes (at the Lords table) which they wrote, Luke in his gospel, and Paule in his epistle. Of Luke, because he was a Phisition, whether some wil graunt ỳ he might be a Priest or no, and was able to receiue the order of priesthood, which (they say) is geuen by vertue of these wordes sayd by the bishop: Take thou authoritie to sacrifice for the quicke and the dead, I can not tell: but if they shoulde be so strayght vpon Luke, either for his craft, or els for lacke of such power geuen him by vertue of the aforesayde wordes: then I wene, both Peter and Paule are in daunger to be deposed of their Priesthode, for the crafte either of fishing, which was Peters, or making of tents which was Paules, were more vile then the science of Phisicke. And as for those sacramental wordes of the order of Priesthod to haue authoritie to sacrifice both for the quicke and the dead, I weene Peter and Paule (if they were both alyue) were not able to prooue, that euer Christ gaue thē such autority, or euer said any such words vnto them. But I wil let Luke go, & because Paule speaketh more for himselfe, I wyll rehearse his wordes:

With what wordes the popish Priesthod is geuen.

Peter and Paul wer no priestes of the popish order.

That

1. Cori. 11. That (sayth Paule) which I receyued of the Lord, I gaue vnto you: For the Lord Iesus. &c. and so he setteth foorth the whole institution and ryght vse of the Lordes supper. Now seing that Paule here said, that which he receiued of the Lord, he had geuen them, and that which he had receiued and geuen them before by woord of mouth, now hee rehearseth and writeth the same in his Epistle: is it credible that Paule woulde neuer vse this forme of woordes vpon the Lordes cup, which (as he sayth) he receiued of the Lord that he had geuen them before, and now rehearseth in his Epistle? I trust no man is so far from al reason, but he wyl graunt me that this is not likely so to be. Now then if you graunt me that Paule did vse the forme of woordes which he writeth, let vs then rehearse & consider Paules woordes, which hee sayth Christ spake thus vpon the cup: This cup is the new testament in my bloud, this do as often as ye shal drinke it in the remembraunce of me. Here I would know whether ỹ Christes woordes spoken vpon the cup, were not as mighty in woorke, and as effectuall in signification to all intentes, constructions and purposes (as

ſes (as our Parliament do ſpeake) as they were ſpoken vpon the bread: If thys be graunted, which thing I thinke no man can deny, then further I reaſon thus: but the word (is) in the wordes ſpoken vpon the Lordes bread, doth mightely ſignifye (ſay they) the chaunge of the ſubſtaunce of that which goeth before it, into the ſubſtance of that which followeth after, that is, of the ſubſtance of Chriſtes body, when Chriſt ſayth, This is my body. Now then if Chriſtes wordes which be ſpoken vpon the cup, which Paule here rehearſeth, be of the ſame might & power, both in working and ſignifiyng, then muſt this word (is) when Chriſt ſayth, This cup is the new teſtament. &c. turne the ſubſtance of the cup into the ſubſtance of the new teſtament. And if thou wylt ſay that this word (is) neither maketh nor ſignifieth any ſuch chaunge of the cup, although it be ſayd of Chriſt, that this cup is the newe teſtament, yet Chriſt ment no ſuch chaũge as that. Mary ſyr euen ſo ſay I, when Chriſt ſayd of the bread which he tooke, and after thankes geuen, brake, and gaue them ſaying: Take, eate, this is my body: he ment no more any ſuch chaunge of the

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substance of bread into the substance of his naturall bodye, then he ment of the newe testament. And if thou wilt saye that the worde (cup) here in Christes wordes doth not signifie the cup it selfe, but the wyne, or thing conteyned in the cup, by a figure called Metonimia, for that Christes words ment, and so must nedes be taken: thou sayst very wel. But I pray thee by the waye, here note two thinges: First that thys worde (is) hath no such strength or signification in the Lordes wordes, to make or to signifie any transubstantiacion. Secondly, that the Lords wordes, whereby he instituted the sacrament of his bloud, he useth a figuratyue spæch. How vayne then is it, that some so earnestly do saye, as it were an infallible rule that in doctrine and in the institution of the sacraments, Christ used no figures, but all his wordes are to be strayned to their proper significations: when as here what soeuer thou sayest was in the cup, neither that nor the cup it selfe (taking euery worde in his proper signification) was the new testament, but in vnderstanding that which was in the cup, by the cup, that is a figuratiue speeche. Yea and

Two necessarye ngtes.

also

Also thou canst not verifie or trulye say of that, whether thou sayest it was wine or Christs bloud, to be the new testament without a figure also. Thus in one sentence spoken of Christ, in the institucion of the sacrament of his bloud, the figure must helpe vs twyse. So vntrue is it, that some do wryte, that Christ vseth no figure in the doctrine of fayth, nor in the institucion of his Sacraments. But some say, if we shall thus admit figures in doctrine, then shal al the articles of our faith by figures and allegories shortly be transformed and vnlosed. I say it is lyke fault (and euen the same) to deny the figure, where the place so requireth to be vnderstanden, as vaynely to make it a figuratiue speech, which is to be vnderstanden in his proper signification.

The rules wherby the speech is knowen, when it is figuratiue, and whereby it is none, Saynt Augustine in his booke De doctrina Christiana, geueth diuers learned lessons, verye necessarie to bee knowen of the Studentes in Gods woorde. Of the which, one I wyll rehearse which is this. If (sayth hee) the scripture doth seeme to commaund a thing which is wyc-

Augu. de doctrina Christ. li. 3. cap. 16.

ked or vngodlye: or to forbid a thing that charitye doth requyre, then knowe thou (saith he) that the speech is figuratiue. And for example he bringeth the saying of Christ, in the.6.chap.of S.John. Except ye eate the flesh of the sonne of man, and drink his bloud, ye cannot haue lyfe in you; It semeth to commaund a wicked or an vngodly thing, wherfore it is a figuratiue speech, commaunding to haue communion and felowshyp with Christes passion, and deuoutlye to lay vp in memorie, that his flesh was crucified and wounded for vs.

Winchest. in his answers to § 16. and 226 obiections

And here I cannot but maruel at some men, surely of much excellent finenes of wyt, and of great eloquence, that are not ashamed to write and say, that this aforesaid saying of Christ is after S. Austin a figuratiue speech in dæde: howbeit not vnto the learned, but to the vnlearned. Here let any man that but indifferently vnderstandeth the latin tounge, reade the place in S. Austen: and if he perceiue not clearly S. Augustines wordes and mynde to be contrary, let me abyde therof the rebuke.

This lesson of S. Augustine I haue therfore the rather set forth, because it teacheth vs to vnderstand that place in John figura-

figuratiuely: Euen so surely the same lesson wyth the example of S. Augustines exposicion therof, teacheth vs not only by the same to vnderstand Christes wordes in the institucion of the Sacrament both of his bodye and bloude figuratiuelye, but also the very true meaning and vnderstanding of the same. For if to commaunde to eate the flesche of the sonne of man, and to drinke his bloud seemeth to commaund an inconuenience and an vngodlynesse, and is euen so in deede, if it be vnderstode as the woordes doo stande in their proper signification: and therefore must be vnderstanden figuratiuely and spiritually, as S. Augustine doth godly and learnedly interpreate them: Then surely Christ commaunding in his last supper to eate his body, and to drinke his bloud, seemed to commaunde in sound of wordes, as great and euen the same inconuenience and vngodlynes, as dyd his wordes in the.6.chap. of S. John: and therfore must euen by the same reason be lykewise vnderstanded and expounded figuratiuely and spiritually, as S. Augustine did the other: Wherunto that exposicion of S. Augustine may seeme to be the

more mete, for that Christ in his supper, to the commaundement of eating and drinking of his body and bloud, addeth, Do this in the remembraunce of me. Which wordes surelye were the key that opened and reuealed this spirituall and godly exposicion vnto S. Augustine.

But I haue taried longer in setting foorth the forme of Christes woordes vpon the Lordes cup, wrytten by Paule and Luke, then I did intende to do. And yet in speaking of the forme of Christes wordes, spoken vpon his cup, cõmeth now to my remembraunce the forme of words vsed in the latine Masse vpon the Lordes cup. Wherof I do not a litle maruaile, what should be the cause seing the latine Masse agreeth with the Euangelists and Paule, in the forme of wordes sayd vpon the bread, why in the wordes vpon the Lordes cup it differeth from them all: yea and addeth to the wordes of Christ spoken vpõ the cup, these words, Misterium fidei, that is, the misterie of faith, which are not read to be attributed vnto the sacrament of Christes bloud, neither in the Euangelists nor in Paule, nor (so far as I know) in any other place of holy scripture. Yea and

Wordes of the Latine Masse.

and if it maye haue some good exposicion, yet why it should not be aswel added vnto the wordes of Christ vpon his breade, as vpon his cup, surely I do not see that mysterie. And because I see in the vse of the latine Masse the sacrament of the bloud abused, when it is denyed vnto the Lay people, contrarye vnto Gods moste certaine woorde: for why, I do beseech thee, should the sacrament of Christes bloud be denied vnto the lay Christian, more then to the Priest? Did not Christ shed his bloud aswell for the lay godly man, as for the godly priest? If thou wilt say, yes that he did so: But yet the sacrament of the bloud is not to be receyued without the offering vp and sacrifising therof vnto God the father, both for the quicke and for the dead: and no man maye make oblation of Christes bloud vnto God, but a priest, and therfore the priest alone (and that but in his Masse onely) maye receyue the sacrament of the bloud. And cal you this (Maisters) Misterium fidei? Alas alas, I feare me this is before God Misterium iniquitatis, the misterie of iniquitie, such as S. Paule speaketh of, in his epistle to the Thessalonians. The Lord bee mercifull

The abuse of the Sacrament in the Latine Masse.

2. Thes. 2.

Psal. 67.

vnto vs, and blesse vs, lighten his counte-
naūce vpon vs, and be mercifull vnto vs.
That we may know thy way vpon earth,
and among all people thy saluacion.

This kinde of oblation standeth vpon transubstantiacion his germaine cousyn, and doo grow both vpon one ground, the Lord wæde it out of his vineyard shortly (if it be his wyl and pleasure) that bytter rote. To speake of this oblation howe much it is iniurious vnto Christes passion, how it cannot but with hye blasphemye, and hainous arrogancie, and intollerable pride be claymed of any man, other then of Christ him selfe, how much & how plainlye it repugneth vnto the manyfest woordes, the true sence and meanyng of holy scripture in many places, especially in the Epistle to the Hebrues: The matter is so long, and other haue written of it at large, that my mynde is now not to entreate therof any further. For onely in this my scribling I intended to search out and set forth by the scriptures, accordyng to Gods gracious gift of my poore knowledge, whether the true sence & meanyng of Christes woordes in the institution of his holy supper doo require any transub-

The masse sacrifice is iniurious to Christs passion.

Heb. 9. 10

stan-

ſtantiation (as they call it) or that the very ſubſtance of bread & wyne do remaine ſtyll in the Lordes ſupper, and be the material ſubſtance of the holy Sacrament of Chriſt our Sauiours bleſſed body & bloud. Yet there remaineth one vaine Quiddit of Duns in this matter, the which becauſe ſome that write now do ſeeme to like it ſo well, that they haue ſtripped him out of Dunſes duſty and dark termes, & pricked him and paynted him in freſh coulours of an eloquent ſtile, may therefore deceiue the more, except the errour bee warely eſchued. Winchest. in the answer to the 15. obiectiō

Duns ſayth in theſe woordes of Chriſt, This is my body, this pronowne demonſtratiue, meaning the woord (this) if ye wyll know what it doth ſhew or demonſtrate, whether the bread that Chriſt toke or no, he anſwereth no: but onely one thing in ſubſtance it pointeth, wherof the nature or name it doth not tell, but leaueth that to be determined & told by that which foloweth the word is, that is, by predicatum, as the Logician doth ſpeake, and therfore he calleth this pronowne demonſtratiue (thys) indiuiduum vagum, that is a wandering proper name, where-

by we maye poynt out and shew any one thing in substãce, what thing soeuer it be.

What this imagination is vayne & vntruly applied vnto those wordes of Christ This is my body, it may appeare playnly by the wordes of Luke and Paule, sayde vpon the cup, conferred with the forme of wordes spoken vpon the cup in Mathew and Marke: For as vpon the bread it is sayd of all, This is my body, so of Mathew and Marke is sayd of the cup, Thys is my bloud. Then, if in the wordes This is my body, the word (this) be as Duns calleth it, a wandering name, to appoynt & shew forth any one thing, wherof the name and nature it doth not tell: so must it be likewise in those words of Mathew & Marke vpon the Lords cup, This is my bloud. But in the woordes of Mathew and Marke it signifieth and poynteth out the same that it doth in the Lordes wordes vpon the cup in Luke and Paule, wher it is sayd, This cup is the newe testament in my bloud: &c. Therefore in Mathew and Marke the pronowne demonstratyue (this) doth not wander to poynt onely one thing in substance, not shewing what it is, but telleth plainlye what it is, no lesse

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in Mathew and Marke vnto the eye, then is done in Luke and Paule, by putting to this worde (cup) both vnto the eye, and to the eare. For takyng the cup and demonstrating or shewing it vnto hys Disciples by thys pronowne demonstratiue (this) and saying vnto them: Drinke ye all of this, it was then all one to say, This is my bloud, as to saye, Thys cup is my bloud, meanyng by the cup as the nature of the spæche doth require the thing contained in the cup: so likewise without all doubt when Christ had take bread, geuen thankes, and broken it, and geuyng it to his Disciples, sayd, Take, and so demonstrating and shewing that bread which he had in his handes, to say then, This is my body, & to haue said, this bread is my body. As it were all one, if a man lackyng a knife, and goyng to hys Dysters woulde say to another, whom he saw to haue two knyues, Sir I pray you lend me the one of your knyues: were it not now al one to answer him: Sir, hold I wil lend you this to eate your meate, but not to opē oysters withall: & hold I wyl lend you this knife to eate your meate, but not to opē oysters. This similitude serueth but for this purpose, to

pose, to declare the nature of speech wall, wher as the thing that is demonstrated and shewed, is euidently perceyued, and openly knowen to the eye. But O good Lord, what a wonderfull thing is it to see, how some men do labour to teach, what is demonstrated and shewed by the pronowne demonstratiue this, in Christes words when he sayth: This is my body: This is my bloud: how they labour (I say) to teach, what that (this) was then in deed, when Christ spake in the begynning of the sentence the worde (this) before hee had pronounced the rest of the words that followed in the same sentence: so that their doctrine may agree with their transubstanciation: which in deede is the very foundation wherin all their erroneous doctrine doth stand.

winchest. in the answer to the 13. obiectiõ

The Papists them selues doo not agree.

And here the Transubstantiators doo not agree amongest them selues, no more then they do in the words which wrought the transubstanciation, when Christ dyd first institute his sacrament. Wherin Innocentius Byshop of Rome of the latter daies, and Duns (as was noted before) do attribute the worke vnto the word Benedixit, Blessed: But the rest for the most

part

part to Hoc est corpus meum, This is my body. &c. Duns therfore with his sect, because he putteth the chaunge before, must nedes say that (this) when Christ spake it in the beginning of the sentence, was in dede Christes body. For in the chaũge the substance of bread did depart, and the chaunge was nowe done in (Benedixit, saith he) that went before. And therefore after him and his, that (this) was then in dede Christes body, though the word did not import so much, but onely one thing in substance, which substance after Duns, the bread being gone, must nedes be the substance of Christes body. But they that put their transubstãtiation to be wrought by these words of Christ, This is my body, and do say that when the holye sentence was finished, then this chaunge was perfected, and not before: they cannot saye, but yet Christes (this) in the begynning of the sentence before the other wordes wer fully pronounced, was bread in dede. But as yet the chaunge was not done, & so long the bread must needes remaine: and so long as the substance of bread doth remaine, so long with the vniuersal consent of al Transubstantiators the natural

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substance of Christes body cannot come, and therfore must their (this) of necessitie demonstrate and shew the substaunce which was as yet in the pronouncing of the first word (this) by Christ, but bread. But how can they make and verify Christes wordes to be true, demonstrating the substance, which in the demonstration is but bread, and say thereof, This is my body, that is as they say, the naturall substance of Christes body: except they would say, that the verbe (is) signifieth is made, or is chaunged into, and so then if the same verbe (is) be of the same effect in Christes wordes spoken vpon the cup, and rehearsed by Luke and Paule: the cup, or the wyne in the cup must be made or turned into the new testament, as was declared before.

Wincheſt. is become a Neutral

There bee some among the Transubstantiators which walke so wisely and so warely betwirt these two aforesayd opinions, allowing them both, and holdyng playnlye neyther of them both, that me think they may be called Neutrals, Ambidexters, or rather such as can shift on both sides. They play on both partes, for with the latter they do allow the doctrine of the

last

laſt ſillable, which is that tranſubſtantiation is done by myracle in an inſtant, at the ſound of the laſt ſillable (um) in this ſentence, Hoc eſt corpus meum. And they do alow Dunſes fantaſtical imagination of indiuiduum vagum that demonſtrateth (as he teacheth) in Chriſtes wooꝛdes, one thing in ſubſtance, then being (after hys minde) the ſubſtance of the body of Chriſt. A marueilous thing how any man can agrꝛæ wyth both theſe two, they beyng ſo contrarye the one vnto the other: foꝛ the one ſayth the wooꝛd (this) demonſtrateth the ſubſtance of bꝛead, and the other ſayth no not ſo: The bꝛead is gone, and it demõſtrateth a ſubſtance which is Chriſtes body. Tuſh, ſayth the third man, ye vnderſtand nothing at all: they agree well inough in the chiefe poynt, which is the ground of all, that is, both doo agrꝛæ and beare wytnes that there is tranſubſtantiation.

Winchelk. in the anſwer to the 84. obiection.

They doo agrꝛæ in dꝛede in that concluſion I graunt, but their pꝛoſes and doctrine thereof do euen as well agrꝛæ together, as did the falſe wytneſſes befoꝛe Annas and Caiphas agaynſt Chriſt, oꝛ the two wycked Judges agaynſt Suſanna.

Foꝛ

For against Christ the false witnesses did agree no doubt, to speake all against hym. And the wicked Iudges were both agreed to condemne poore Susanna: but in examination of their witnesses, they dissented so far, that all was found false that they went about, both that wherin they agreed, and also those thinges which they brought for their proues.

Thus much haue I spoken, in searching out a solucion for this principal question, which was, what is the materiall substãce of the holy Sacrament in the Lordes supper. Now leaſt I should seme to set by myne owne conceite, more then is mete: or lesse to regard the doctrine of the old ecclesiastical writers, then is conuenient for a man of my poore learning and simple wyt for to doo: And because also I am in dede perswaded, that the old ecclesiasticall wryters vnderstode the true meaning of Christ in this matter: and haue both so truely and so plainly set it forth in certayne places of their writinges, that no man which will vouchsafe to reade them, and without preiudice of a corrupt iudgement wil indifferently weigh them, and construe their minds none otherwise

The consent of the old autors

then

then they declare them selues to haue ment: I am perswaded (I say) that in reading of them thus no man can be ignoraunt in this matter, but hee that wyll shut vp his owne eies, and blindfield him selfe. When I speake of Ecclesiasticall wryters, I meane of such as were before the wicked vsurpation of the sea of Rome was growen so vnmeasurably great, that not onely with tyrannicall power, but also with corrupt doctrine, it beganne to subuert Christes Gospell, and to turne the the state, that Christ and his Apostels set in the church, vpsyde downe.

For the causes aforesaid I wil rehearse certaine of their sayings: And yet because I take them but for wytnesses & expounders of this doctrine, and not as the Authors of the same: And also for that now I wyll not be tedious, I wyl rehearse but few, that is, three old writers of ỹ Græke church, & other three of the Latin church, which do seeme to be in this matter most plaine. The Græke Authors are Origen, Chrysostome, and Theodoret: The Latin are Tertullian, S. Austin, and Gelasius.

I know there can be nothing spoken so plainly, but the crafty wyt furnished with eloquence

eloquence, can darken it, and wrasse it quite from the true meaning to a contrary sence. And I know also the eloquence, crafte, and fynenes of wyt hath gone about to bleare mens eies, and to stop their eares in the aforenamed writers, that men should neyther heare nor see what those autors both write & teach so plainly, that except men should bee made both starke blynde and deafe, they cannot but of necessitie, if they will reade and weye them indifferentlye, both heare and see what they do meane, when eloquence, craft, and fynenes of wyt haue done all that they can. Now let vs heare the olde writers of the Greeke Church.

Origene. Origene, which lyued about. 1250. yeares ago: a man for the excellencie of his learning so highly estemed in Christs church, that hee was counted and iudged the singular teacher in his time of Christes religion, the confounder of heresies, the schole maister of many godly matters, and an opener of the hygh mysteries in scripture. Ye writing vpon the. 15. chap. of S. Mathews Gospel, sayth thus: But if any thing enter into the mouth, it goeth away into the belly, and is auoyded into the draught. yea and that meate which is sanctified by the word of God and prayer,

Eccleſia. hiſt. lib. 6 cap. 3.

Orige. in 15. Math.

praier, concerning the matter therof, it goeth away into the belly, and is auoyded into the draught. But for the praier which is added vnto it, for the proporcion of the fayth, it is made profitable, making the mynde able to perceiue and see that which is profitable. For it is not the materiall substance of bread, but the woord which is spoken vpon it, that is profitable to the man that eateth it not vnworthely. And thys I meane of the typicall and symbolicall (that is) sacramentall body.

Thus far go the wordes of Origene, wher it is plaine, first that Origene speaking here of the sacrament of the Lordes supper, as the last wordes do plainly signifie, doth meane and teache that the materiall substance therof is receyued, digested, & auoyded, as the materiall substance of other bread and meates is, which could not be, if ther were no material substance of bread at all, as the fantastical opinion of transubstanciation doth put. It is a world to see the answer of the Papists to this place of Origene. In the disputacions which were in this matter in the Parliament house, and in both the vniuersities of Cambridge and Oxforde, they that defended transubstanciation said, that this part of Origene was but set forth of late by Erasmus, and therefore is to be suspected. But how vayne this their answer is, it

The disputations in the Parliamēt house, and in the Vniuersities.

appeareth playnly. For so may al the good olde autors, which lay in old Libraries, and are set forth of late, be by this reason reiected, as Clemens Alexandrinus, Theodoretus, Iustinus, Eccleſiastica hiſtoria, Nicephori, and other such. An other answer they had, saying that Origene is not edto haue erred in same pointes, and therfore fayth is not to be geuen in this matter vnto him. But this answer well weighed doth minister good matter to the clere confutacion of it self. For in dæde we graunt that in some poyntes Origene dyd erre. But those errours are gathered out and noted both of S. Jerome and Epiphanius, so that his woorkes (those errours excepted) are now so much the more of auctoritie, that such great learned men tooke paynes to take out of hym, whatsoeuer they thought in him to be wrytten amisse. But as concerning this matter of the Lords supper, neither they nor yet euer any other auncient author dyd euer say, that Origene did erre.

Now because these two answers haue bene of late so confuted and confounded, that it is well perceyued that they wyll take no place: therfore some which haue writ-

written synce that tyme, haue forged two other aunswers, euen of the same mould. The former wherof is, that Origene in this place spake not of the sacrament of bread or wyne of the Lordes table, but of an other mystical meate: of the which S. Augustine maketh mencion to be geuen vnto them that were taught the fayth, before they were baptised. But Origens own wordes in two sentences before rehearsed, being put together, proue this answer vntrue. For hee saith, that he meaneth of that figuratiue and mysticall body, which profiteth them that do receiue it worthely, alluding so plainly vnto Saint Paules words spoken of the Lords supper, that it is a shame for any learned man once to open his mouth to the contrary. And that bread which S. Augustine speaketh of, he cannot proue that any such thing was vsed in Origenes tyme. Yea and though that could be proued, yet was there neuer bread in any time called a sacramentall bread of the Lordes table, which is called of Origene the typicall and symbolicall body of Christ.

Winchest. in the answer to the 166. obiection.

The seconde of the two newe found answers, is yet most monstrous of all other,

Winchest. in ỹ same place.

which is this: But let vs graunt (say they) that Origene spake of the Lords supper, and by the matter therof was vnderstanded the matteriall substance of bread and wine: what then say they? For though the materiall substance was once gone and departed by reason of Transubstanciation, whyles the formes of the bread and wyne dyd remayne, yet nowe it is no inconuenience to say, that as the materiall substaunce dyd depart at the entring in of Christes body vnder the afore sayd formes: So when the sayde formes be destroyed and do not remayne, then commeth agayne the substance of bread and wine. And this say they, is very mete in this mystery, that that which began with a myracle, shall ende in a myracle. If I had not read this fantasye, I would scarcely haue beleued, ỹ any learned man euer would haue set forth such a folish fantasie: which not onely lacketh al ground, either of Gods woord, reason, or of any auncient wryter, but is also cleane contrarie to the common rules of schole diuinitie: which is, that no miracle is to be affirmed and put without necessitie. And although for their former miracle, which is

their

their Transubstanciation they haue some colour, though it be but vayne, saying it is done by the power and vertue of these wordes of Christ, This is my body: yet to make this seconde miracle of returning the materiall substance agayne, they haue no colour at all. Or els I pray them shew me, by what wordes of Christ is that second myracle wrought. Thus ye may se, that the sleightes and shiftes which craft and wyt can inuent to waste the true sence of Origine, cannot take place. But now let vs heare one other place of Origene, and so we will let him go.

The seconde authority of Origene.

Origene in the .11. Homilie Super Leuiticum, sayth, that ther is also euen in the foure Gospels, and not onely in the olde Testament, a letter (meaning a literall sence) which kylleth: For if thou folowe (sayth he) the letter in that saying, Except ye eate the flesh of the sonne of man, and drinke his bloud. &c. thys letter doth kill. If in that place the letter doth kill, wherein is commaunded the eating of Christes flesh: then surely in those wordes of Christ, wherin Christ commaundeth vs to eate his body, the literall sence thereof likewise doth kil. For it is no lesse crime,

but euen the same : all one in the literall sence, to eate Christes body, and to eate Christes flesh. Wherfore if the one do kil, except it bee vnderstanden figuratiuely and spiritually: then the other surely doth kill likewise. But that to eate Christes flesh doth kyll so vnderstanden, Origene affirmeth playnly in his words aboue rehearsed: Wherfore it cannot be iustly denied, but to eate Christes body literally vnderstanden, must ndees (after hym) kyll likewise.

The answer that is made to this place of Origene of the Papistes is so folysh, that it bewraieth it selfe without any further confutacion. It is the same that they make to a place of S. Augustine in hys booke De doctrina Christiana: Whereas S. Augustine speaketh in effect the same thing that Origene doth here. The Papistes answer is this: to the carnall man the litteral sense is hurtfull, but not so to the spirituall. As though to vnderstande that in his proper sense, which ought to be taken figuratiuely, were to the carnal man a daungerous peryll, but to the spirituall man none at all.

Lib. 3. cap. 16.

Chrysostome.

Now to Chrysostome, whom I bring for the

the second writer in the Greeke church: He speaking of the vnholy vsing of mans body, which after S. Paule ought to bee kept pure and holy as the very temple of the holy Ghost, sayth thus: If it be a fault (sayth he) to translate the holyed vessels (in the which is not contayned the true body of Christ, but ỹ mistery of the body) to priuate vses, how much more offence is it to abuse and defile the vessels of our body? These be the woordes of Chrysostome: But I trow that here many foule shiftes are deuised to defeate this place. The Author sayth one, is suspected: I answer, but in this place neuer fault was found with him vnto these our daies. And whether this Author were Iohn Chrysostome hym selfe the Archbishop of Constantinople or no, that is not the matter: for of all it is graunted, that hee was a writer of that age, and a man of learning. So that it is manifest, that this which he writeth was the receiued opinion of learned men in his dayes, or els vndoubtedly in such a matter hys saying should haue bene impugned of some that wrote in his tyme, or nere vnto the same. May sayth another, if this solution wyl not serue, we

In opere imperfe. homil. 11. in Math.

Winchest. in the aunswer to the 198. obiection.

may say that Chrysostome did not speake of the vessels of the Lordes cup, or such as was then vsed at the Lordes table, but of the vessels vsed in the temple of the old law.

This answer wyll serue no more then the other. For here Chrisostome speaketh of such vessels wherein was that which was called the body of Christ, although it was not the true body (saith he) of Christ, but the mysterie of Christes body. Now of the vessels of the old law, the writers do vse no such maner of phrase: for their sacrifices were not called Christes body: For then Christ was not but in shadowes and figures, and not by the Sacrament of his body reuealed. Erasmus which was a man that could vnderstand the wordes and sence of the writer, although he would not be séene to speake agaynst this errour of transubstanciatiõ, because he durst not: yet in his tyme declareth playnely that this saying of this writer is none otherwise to be vnderstanden.

Winchest. in the same place.

Yet can I (sayth the third Papist) finde out a fine and subtil solucion for this place and graunt al that yet is sayd, both allowing here the writer, and also that he ment of the

of the vessels of the Lordes Table. For (sayth he) the body of Christ is not conteyned in them, at the Lords table, as in a place, but as in a mysterie. Is not this a pretty shift, and a mysticall solucion: But by the same solution then Christes body is not in the Lordes Table, nor in the Priestes handes, nor in the Pixe, and so he is here no where. For they wyll not say, that he is either here or there, as in a place. This answer pleaseth so well the maker, that he hym selfe (after he had plaied with it a litel while, and shewed the finenes of his wyt and eloquence therin) is content to geue it ouer and say: but it is not to be thought, that Chrisostome would speake after this finenes or subtiltie: and therfore he returneth againe vnto the second answer for his shote anker, which is sufficienly confuted before.

An other short place of Chrysostome I wyll rehearse, which (if any indifferencie may be heard) in playne termes setteth forth the truth of this matter. Before the bread (sayth Chrisostome, writing ad Cæsarium Monachum) be hallowed, we call it bread, but the grace of God sanctifyug it by the meanes of the Priest, it is delyuered Chrisost. ad Cæsarium Monachum.

uered now from the name of bread, and estæmed worthy to be called Christes body, although the nature of bread abyde in it styll. These be Chrisostomes wordes, wherein I pray you, what can be sayd or thought more playne against this errour of Transubstantiation, then to declare that the bread abydeth so styll. And yet this so playne a place some are not ashamed thus shamefully to elude it, saying: We graunt the nature of bread remayneth still thus, for that it maye be sæne, felt, and tasted: and yet the corporall substance of the bread therfore is gone, least two bodyes should be confused together, and Christ should be thought impanate.

Wincheſt. in hys answer to the 201. obiection.

What contrarietye and falshod is in this answer, the symple man may easely perceiue. Is not this a playne contrariety, to graunt that the nature of bread remayneth so styll, that it may be sæne, felt, & tasted: & yet to say, the corporall substance is gone, to auoyde absurditye of Christes impanacion? And what manifest falshod is this, to say or meane, that if the bread should remayne still, then must folow the inconuenience of impanacion? As though the very bread could not be a sacrament of

Christes

Christes body (as water is of baptisme) except Christ should vnyte the nature of bread to hys nature, in vnitie of person, and make of the bread, God.

Now let vs heare Theodoretus, which is the last of the three Greeke autors. He wryteth in his dialogue Contra Eutiches thus: He that calleth his naturall body, corne & bread, and also named him self a vine tree: euen he the same hath honored the Symboles (that is the sacramentall signes) with the names of his body and bloud, not chaunging in deede the nature it selfe, but adding grace vnto the nature. What can be more plainly said, then this that this old writer sayth? Although the Sacramentes beare the name of the body and bloud of Christ, yet is not their nature chaunged, but abydeth still. And wher is then the Papistes transubstantiacion? Theodorete. Dialog. 1.

The same wryter in the second dialogue of the same worke against the aforesayd heretike Eutiches, writeth yet more plainly against this errour of transubstantiacion, if any thing can be sayd to be more playne. For hee maketh the heretike to speake thus against hym that defendeth the true doctrine, whom he calleth Dialog. 2.

Ortho-

Orthodoxus: As the Sacramentes of the body and bloud of our Lord are one thyng before the inuocation, and after the inuocation they be chaunged, and are made an other: so likewise the Lordes body (sayth the hereticke) is after the assumption or ascention into heauen turned into the substance of God: The hereticke meanyng thereby that Christ after his ascention remayneth no more a man.

To this Orthodoxus answereth thus, and sayth to the hereticke: Thou art taken (saith he) in thine own snare, for those misticall symboles or sacramentes, after the sanctification, dos not go out of their own nature, but they tary and abide styll in their substaunce, figure, and shape, yea and are sensibly sene, and groped to be the same they wer before. &c. At these words the Papistes do startle, & to say the truth, these woordes be so playne, so full, and so cleare, that they cannot tell what to say: but yet wyll not cease to go about to play the *Cuttles, and to cast their coulours ouer them, that the truth which is so plainly told, should not haue place. This Author wrote (say they) before the determination of the church. As who would say, what-

*The Cuttle is a sea fish which casteth as it were an ynk about her, and so

whatsoeuer that wicked man Innocentius the Pope of Rome determined in his congregations with his Monkes and Friers, that must be (for so Duns saith) holden for an article, & of the substaunce of our faith.

by making the water black escapeth taking Plini. lib. 9. cap. 4.

Some do charge this Author ỳ he was suspected to be a Nestorian, which thing in Chalcedon counsel was tried, and proued to be false. But the fouleſt shyft of all, and yet the beſt that they can fynde in this matter, when none other wyll serue, is to say, that Theodoret vnderstandeth by the word substance, accidentes, and not substance in dæde. This glose is lyke a glose of a Lawyer vpon a decræ, the text whereof begynneth thus: Statuimus, ỳ is, we decræ. The glose of the Lawyer ther after manye other prety shiftes there set forth which he thinketh wil not wel serue to his purpose, & therfore at ỳ last to cleare the matter he saith thus: After the minde of one Lawyer, vel dic (saith he) statuimus id est abrogamus, ỳ is, or expound, we doo decræ, that is, we do abrogate or disanull. Is not this a worthye and godlye glose? Who wyll not say, but hee is worthy in the law to be retained of counsel, that can glose so well, and finde in a matter of difficultie

So answered doctor Horeman in the conuocation house.

Distinct. 4. cap. statuimus.

ficultie such fine shiftes, and yet this is the law, or at the least the glose of the lawe. And therefore who can tell what peryll a man may incurre to speake against it, except hee were a Lawyer in deede, which can keepe him self out of the briars, what wynde so euer blow.

Hetherto ye haue heard three writers of the Greeke church, not all what they do say, for that were a labour to great for to gather, and to tedious for the Reader, but one or two places of euery one. The which how plaine, and how ful and cleare they be against the errour of transubstantiation, I refer it to the iudgement of the indifferent Reader. And now I wyl likewyse rehearse the sayinges of other three old auncient writers of the Latin church, and so make an ende. And first I wil begyn wyth Tertullian, whom Cyprian the holy Martyr so highly estœmed, that whē soeuer he would haue his booke, he was wont to say, Geue me the Maister.

Tertullian. lib. 4. contra Martion.

This old writer in his .4. booke against Martion the hereticke sayth thus: Iesus made the bread, which hee tooke and distributed to his Disciples, his bodye, saying: This is my body, that is to say (sayth Ter-

Tertullian) a figure of my body. In this place it is playne, that after Tertullians exposition, Christ ment not by callyng the breade his bodye, and the wyne his bloud, that either the bread was hys naturall body, or the wyne his naturall bloud, but he called them his body and bloud, because he would institute them to be vnto vs sacramentes: that is, holy tokens and signes of his body and of his bloud: that by them remembring, and firmly beleuing the benefites procured to vs by his body which was torne and crucified for vs, and of his bloud which was shed for vs vpon the crosse: and so with thankes receyuing these holy sacraments, according to Christes institucion, might by the same be spiritually nourished and fed to the encrease of all godlines in vs here in our pilgrimage and iourney, wherin we walke vnto euerlasting lyfe. This was vndoubtedly Christ our sauiours minde, and this is Tertullians exposicion. The wrangling that the Papistes do make to elude this saying of Tertullian, is so far out of frame, that it euen wearieth me to thinke on it. Tertullian writeth here (say they) as none hath done hitherto before hym, neither

Wincheſt. in hys answer to the 161. obiection.

neither yet any other catholike man after him. This saying is to to manyfeſt falſe: for Origene, Hilarie, Ambroſe, Baſil, Gregorie, Nazianzene, S. Auguſtine and other olde Autors lykewyſe do call the ſacrament a figure of Chriſtes bodye. And where they ſay that Tertullian wrote this when he was in a heate of diſputaciō with an hereticke, coueting by al meanes to ouerthrowe his aduerſarie: As who ſay, he would not take hēde what he dyd saye, and ſpeciallye what he would wryte in ſo hygh a matter, ſo that he might haue the better hand of his aduerſarie. Is this credible to be true in any godly wyſe mā? How much leſſe then is it worthy to be thought or credited in a man of ſo great a wyt, learnyng, and excellencye as Tertullian is worthilye eſtæmed euer for to haue bene?

Tertulli. lib. 1. contra Martion.

Likewiſe this autor in his firſt booke againſt the ſame heretike Martion writeth thus: God did not reiect bread, which is his creature: for by it he hath made a repreſentation of his body. Now I praye you, what is this to ſaye, that Chriſt hath made a repreſentacion (by bread) of his body, but that Chriſt had inſtituted and ordayned

dayned bread to be a sacrament, for to represent vnto vs his body? Now whether the representaciō of one thing by an other requireth the corporall presence of the thing which is so represented or no, euery man that hath vnderstandyng is able in this poynt (the matter is so cleare of it selfe) to be a sufficient indge.

The second doctour and wryter of the latine church (whose sayinges I promysed to set forth) is S. Augustine: of whose learning and estimation I néede not to speake. For all the church of Christ both hath, and euer hath had hym for a man of most singular learnyng, wyt, and diligence, both in setting forth the true doctrine of Christes religion, and also in the defence of the same agaynst heretikes. This autor as he hath written most plenteously in other maters of our faith, so likewise in this argument he hath written at large in many of his workes, so playnly against this errour of transubstanciation, that the Papists loue least to heare of hym of all other wryters: partly for his autoritie, and partly because he openeth the matter more fully then any other doth. Therfore I will rehearse mo

S. Augustine.

places of him, thē heretofore I haue done of the other. And first what can be more playne, then that which he writeth vpon the. 89. Psalme, speaking of the sacrament of the Lords body and bloud: and rehearsing (as it were) Christes words to his Disciples, after this manner: It is not this body which ye do see, that ye shal eate, neither shall ye drinke this bloud which the Soldiours, that crucifie me, shall spill or shed, I doo commend vnto you a misterie, or a sacrament, which spiritually vnderstanded shall geue you life. Now if Christ had no mo naturall and corporall bodies, but that one which they then presently both heard and saw, nor other naturall bloud, but that which was in the same body, and the which the Soldiours did afterward cruelly shed vpō the crosse: and neither this body nor this bloud was (by this declaracion of S. Augustine) either to be eaten or drwnken, but the mysterie therof spiritually to be vnderstanded: then I conclude (if this saying and exposicion of S. Augustine be true) that the mysterie which the Disciples should eate, was not the natural body of Christ, but a mysterie of the same, spiritually to

be

be vnderstanded. For as S. Augustine sayth in his 20. booke Contra Faustum. cap. 21. Christes flesshe and bloud was in the olde testament promised by similitudes & signes of their sacrifices, and was exhibited in dæde and in truth vpon the crosse, but the same is celebrated by a sacrament of remembraunce vpon the aulter. And in his booke De fide ad Petrum, cap. 19. he sayth, that in these sacrifices, meanyng of the olde law, it is figuratiuely signified what was then to bee geuen: but in this sacrifice it is euidently signified what is already geuen (vnderstanding in the sacrifice vpon the aulter) the remembrance and thankes geuing for the flesshe which hee offered for vs vpon the crosse: as in the same place euidentlye ther it may appeare.

An other euident and cleare place, wherin it appeareth, that by the sacramentall breade, which Christ called his bodye, hee ment a figure of his body. As vpon the thirs Psalme, where S. Augustine speaketh thus in playne termes: Christ dyd admyt Judas vnto the feast, in the which he commended vnto his Disciples the figure of his body. This was Christes last

supper before his passion, wherin he did ordayne the sacrament of his body, as all learned men do agrée.

August. epist. 23. S. Augustine also in his. 23. Epistle to Bonifacius, teacheth how sacramentes do beare the names of the thinges wherof they be sacramentes, both in Baptisme, and in the Lordes table, euen as we call euery good Fryday, the daye of Christes passion: and euery Easter day, the day of Christes resurrection: when in very dæde ther was but one day wherin he suffered, and but one day wherin he rose. And why do we then call them so, which are not so in dæde, but because they are in like tyme and course of the yeare, as those dayes were, wherin those thinges wer done? Was Christ saith (S. Augustine) offered any more but once? And he offered hym selfe. And yet in a sacrament or representacion, not onely euery solemne feast of Easter, but also euery day to the people he is offered. So that he doth not lye that sayth: He is euery daye offered. For if Sacramentes had not some similitudes or likenesse of those thinges wherof they be Sacramentes, they could in no wise be sacramentes: and for their similitudes

and likeneſſe commonly they haue the name of the thinges whereof they be ſacramentes. Therfore as after a certayne maner of ſpæch, the ſacrament of Chriſts body, is Chriſtes body, the ſacrament of Chriſtes bloud, is Chriſtes bloud, ſo likewiſe the Sacrament of faith, is faith.

After this maner of ſpæch, as S. Auguſtine teacheth in his queſtions Super Leuiticum, et contra Adimantum, it is ſayd in ſcripture, that ſeuen eares of corne be ſeuen yeares, ſeuen kyne be ſeuen yeres, and the rocke was Chriſt, and bloud is the ſoule: The which laſt ſaying (ſaith S. Auguſtine) in his bœke contra Adimantum, is vnderſtanded to bee ſpoken in a ſigne or figure, for the Lord him ſelfe dyd not sticke to ſay, This is my body, when hee gaue the ſigne of hys body. For wee muſt not conſider in ſacramentes (ſayth S. Auguſtine in an other place) what they be, but what they do ſignifie. For they be ſignes of things, being one thing in them ſelues, and yet ſignifiyng an other thing. For the heauenly bread (ſaith he) ſpeaking of the ſacramentall bread, by ſome maner of ſpæch is called Chriſtes bodye, when in very dæde it is the ſacrament of

Queſtion 57.

Cap. 13.

Contra Maximi um. lib. cap. 22.

his body.&c. What can be more playne or more clearely spoken, then are these places of S. Augustine before rehearsed, if men were not obstinately bent to maintaine an vntruth, and to receiue nothyng what soeuer doth set it foorth? Yet one place more of S. Augustine wyl I alledge which is very cleare to this purpose, that Christes naturall body is in heauen, and not here corporally in the sacrament, and so let hym depart.

Augusti. Tract. 50 in Iohan.

In his. 50. Treatise which hee writeth vpon John, he teacheth plainly and clearly how Christ being both God and man, is both here, after a certaine maner, and yet in heauen, and not here in his natural body and substaunce which he toke of the blessed Virgin Marye, speakyng thus of Christ, and saying: By his diuine Maiestie, by his prouidence, by his vnspeakable and inuisible grace, that is fulfilled which he spake: Behold I am with you to the end of the world. But as concerning his flesh, which he toke in his incarnation, as touchyng that which was borne of the Virgin, as concerning that which was apprehended by the Iewes and crucified vpon a tree, and taken downe from the crosse,

lapped

lapped in lynnen clothes, and buryed, and roſe againe, and appeared after his reſurrection, as concernyng that fleſh, he ſayd: Ye ſhal not euer haue me with you. Why ſo? For as concerning his fleſh, he was conuerſaunt with his Diſciples .xl. dayes, and they accompaning, ſéeing, and not folowing hym, he went vp into heauen, and is not here. By the preſence of his diuine Maieſtie he did not departe: as concerning the preſence of his diuine maieſtie, we haue Chriſt euer with vs: but as concerning the preſence of his fleſh, he ſayd truly to his Diſciples. Ye ſhall not euer haue me with you. For as concerning the preſence of his fleſh, the church had hym but a fewe dayes: nowe it holdeth hym by faith, though it ſée hym not.

Thus much S. Auguſtine ſpeaketh repeating one thing ſo often: and all to declare and teache howe we ſhould vnderſtande the maner of Chriſtes being here with vs: which is by his grace, by his prouidence, and by his diuine nature, and how he is abſent by his naturall body which was borne of the virgin Mary, died, and roſe for vs, and is aſcended into heauen, and ther ſytteth, as is in the articles of

our faith, on the right hand of God, and thence (and from none other place saith S. Augustine) he shall come on the latter day, to iudge the quicke and the dead. At the which daye the righteous shall then lyft vp their heades, and the lyght of Gods truth shall so shyne, that falsehoode and errours shalbe put to perpetual confusiō, righteousnes shall haue the vpper hand, & truth that day shall beare away the victory, all the enemies therof quite ouerthrowen, to be troden vnder foote for euermore. O Lord, Lord I beseech thee hasten this day, then shalt thou be glorified with the glorye due vnto thy diuine maiestye: and we shall syng vnto thee, in all ioye and felicitye, laude and prayse for euermore. Amen.

Here now would I make an end, for me thinke S. Augustiue is in this matter so full and plaine, and of that authority, that it should not nede after this his declaration, being so firmly groūded vpon Gods word, and so wel agreing with other auncient Authors, to bryng in for the confirmation of this matter any moe. And yet I sayd I would alledge three of the Latin church, to testifie the truth in this cause.

Now

Now therefore the last of all shall be Gelasius, which was a byshop of Rome, but one that was byshop of that Sea before the wicked vsurpation and tyranny therof spread and brast out into all the world. For this man was before Bonifacius, yea and Grigory the first: In whose dayes both corruption of doctrine, and tyrannicall vsurpation did chiefly growe and had the vpper hand. Gelasius.

Gelasius in an Epistle of ỹ two natures of Christ, contra Eutichen, writeth thus: The Sacramentes of the body and bloud of Christ which wee receiue, are godlye thinges, whereby, and by the same we are made partakers of the deuine nature, and yet neuertheles the substaunce or nature of the bread and wyne doth not depart or go away. Note these woordes I beseech you, and consider whether anye thing can be more plainly spoken then these words agaynst the errour of Translubstantiation: which is the ground and bitter rote whereupon springeth all the horrible errours before rehearsed.

Wherfore seyng that the falsehod here of doth appeare so manyfestly, and by so many waies, so playnly, so clearly, and so fully

fully, that no man nedeth to be decepued, but he that wyll not see, or wyll not vnderstand: Let vs al that do loue the truth, embrace it, and forsake the falsehod. For he that loueth the truth, is of God: and the lacke of the loue therof is the cause why God suffereth men to fall into errours, and to perish therin: yea and as S. Paule sayeth, why he sendeth vnto them illusions, that they beleue lyes, vnto their own condemnacion: because (sayth he) they loued not the truth. This truth no doubt is Gods worde: For Christ hym selfe sayth vnto his father: Thy word is truth. The loue and light wherof almightie God our heauenly Father geue vs, and lyghten it in our hartes by his holy spirite, through Iesus Christ our Lord. Amen.

Iohn. 17.

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